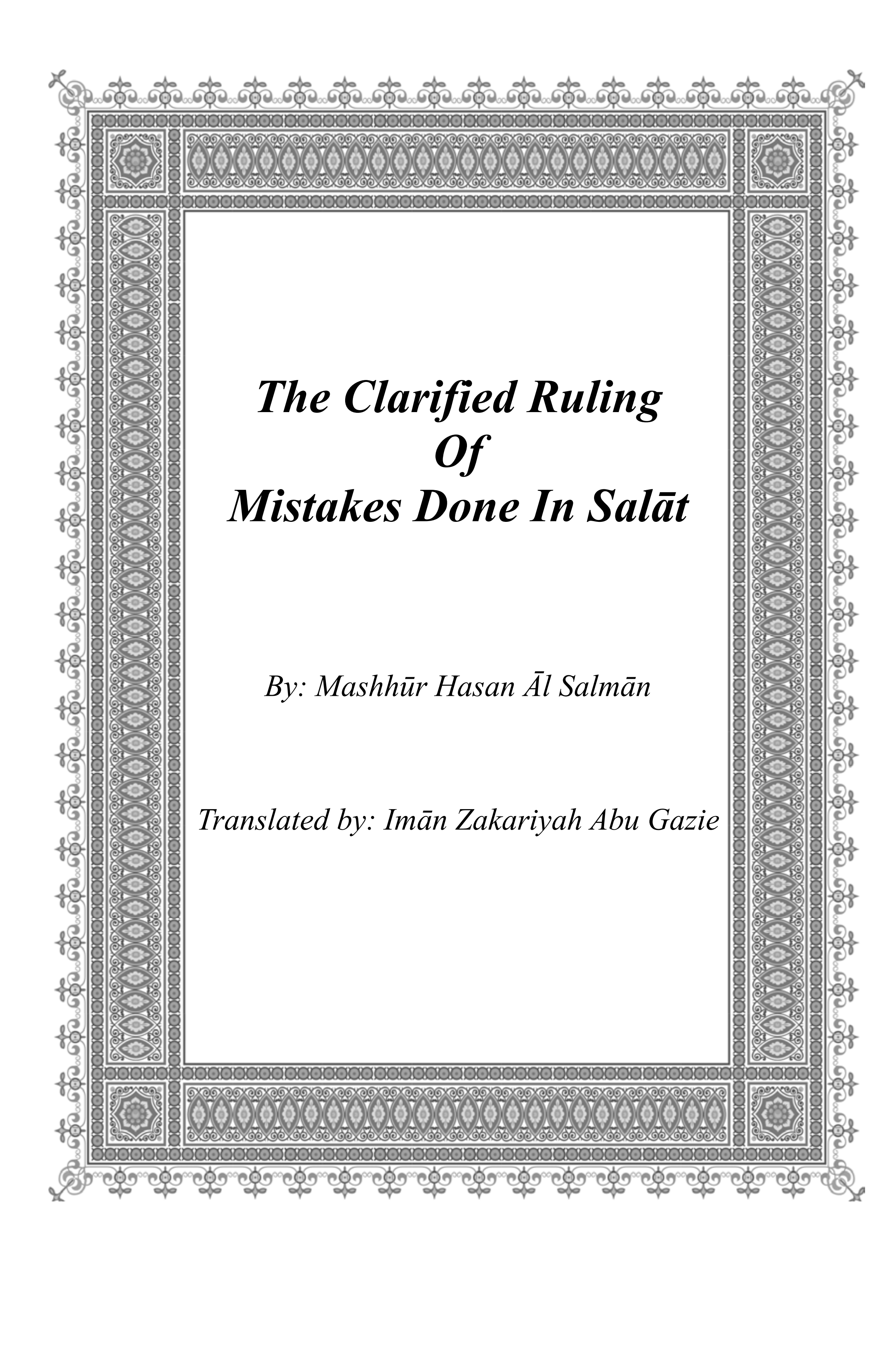


The Clarified Ruling Of Mistakes Done In Salāt

By: Mashhūr Hasan Āl Salmān

Translated by: Imān Zakariyah Abu Gazie

To

Every muslim

Who is keen to perform

The most important article

Of Islam sincerely and properly in

Accordance with the prophet's (ﷺ)

Sunnah and hence gaining

the best rewards from

his Rabb (Lord) (عز وجل)

Acknowledgments

I wish to express my deepest gratitude to my **Shaikh Mashhūr Hasan ‘Āl-Salmān** for giving me this precious opportunity of translating his invaluable book, “**Al-Qawlul Mubīn Fī Akhtā’il Musallīn**”, and for his support for me in every possible way.

I am also indebted to **Dr. Bassām Abdu Mūsa** who dedicated some of his busy time for revising my translation and providing me with his valuable advices.

May **Allāh** (عَزَّوَجَلَّ) reward them with the best of His rewards in this life and the Hereafter.

Contents

Preface

All praise be to *Allāh* (ﷻ) who guides to the straight path and righteous deeds through which a *muslim* wins his pleasure in this life and His Paradise in the Hereafter.

Being the second most important article of *Islām*, the first being the *Shahādatain* [the two statements of testification], *Salāt* has seized the attention of the well-versed *muslim* scholars who dedicated a great deal of their effort writing about it: its ruling, rewards, the manner in which it is done properly in accordance with the prophet's (ﷺ) *Sunnah* and mistakes people commit when doing it.

One of those *Salafī* scholars who wrote about *Salāt* in details is our **Shaikh Mashhūr Hasan Āl-Salmān**, may *Allāh* (ﷻ) preserve him from all kinds of evils. The *Shaikh* compiled an invaluable book titled with "**Al-Qawlul Mubīn Fī 'Akhtā'il Musallīn**".

Being so beneficial, easy to be understood, so flexible when dealing with the mistakes people do in their *Salāt*, and satisfactory to all *muslims'* needs concerning the actions of *Salāt*, the book has been edited more than once.

One more important feature of the book is that it is so comprehensive. It deals with the mistakes people do in their *Salāt* regarding the clothes worn for *Salāt* and covering the private parts, the places in which *Salāt* could be done, the manner of doing Salāt, doing the congregational *Salāt* in the mosque -from the moment they hear the *'Athān* till the end of their *Salāt* (*Taslīm*)-, the mistakes done after *Salāt*, mistakes done in special *Salwāt* and other relevant issues.

Discussing such mistakes, the *Shaikh* quoted many of other scholars' opinions, views and discussions referring the reader to their sources. To conclude, the book is an encyclopedia on the subject.

Feeling that the English speaking muslims are in equal need for the book just like the Arabic speaking ones, the *Shaikh* thought of getting it translated about a year ago, precisely on April 5th, 2002.

I was much honoured that the *Shaikh* asked me to do this job for him, though at first I was hesitant due to the enormity and greatness of the book; a book which includes invaluable knowledge coming out from great *'Ulamah* (scholars) whose knowledge stems from the *Qur'ān* and the prophet's (ﷺ) *Sunnah*.

I call unto *Allāh* (ﷻ) to forgive me any mistake I may have done unintentionally in the translation and I call unto Him to make it in my Balance of good deeds in the Hereafter; He is *Samī'*, *Mujeeb*.

Translator: Imān Abū Gazie
20, Rabī' Ath-Thānī, 1424 H.
20, June, 2003
Amman, Jordan

Notes On Translation

1. Any word, phrase or sentence put between brackets [ ] is an addition from the translator to the original text for the purpose of more clarification.
2. Any word, phrase, sentence or paragraph between asterisks * * is of the author's additions to the original book due to its great importance.
3. The *Sahr'i* and *Arabic* idioms -which have no English equivalents- have been written in transliteration.
4. The translator has tailed the book with a glossary of these *Sahr'i* and *Arabic* terms ordered alphabetically.

Author's Introduction

Verily, praise be to *Allāh* (ﷻ) We praise Him, seek His help, guidance and forgiveness. And we seek refuge in *Allāh* from the evils of our own selves and our evil deeds. Whosoever *Allāh* guides none can misguide and whosoever *Allāh* leads astray none can guide. I bear witness that there is no *Ilāh* worthy of worship but *Allāh* alone who has no partner and I bear witness that *Muhammad* is his slave and messenger.

Allāh (ﷻ) says: ﴿يأيها الذين ءامنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون﴾

'O you who believe! Fear *Allāh* (by doing all that He has ordered and abstaining from all that he has forbidden) as He should be feared and die not except in a state of *Islam* (As *Muslims*).'(1)

Allāh (ﷻ) says:

﴿يأيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالاً كثيراً ونساءً واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيباً﴾

'O Man kind! Be dutiful to your *Rabb,* who created you from a single person (*Adam*) and from him (*Adam*) he created his wife [Eve], and from them both created many men and women, and fear *Allāh* through whom you demand your mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely, *Allāh* is Ever *Raqib* over you'.(2)

Allāh (ﷻ) says:

﴿يأيها الذين ءامنوا اتقوا الله وقولوا قولاً سديداً * يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزاً عظيماً﴾

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(1) Sūrat Al-Imran (verse no. 102).
(2) Sūrat An-Nisa (verse no. 1).

'O you who believe! Be dutiful to *Allāh* and fear him and speak always the truth. He will direct you to do righteous deeds and will forgive you your sins. And whosoever obeys *Allāh* and his *Messenger* (ﷺ) he has achieved a great achievement (i.e. he will be saved from Hell-Fire and be admitted to Paradise)'.[(1) (2)]

To proceed,

Verily, the best of speech is the speech of *Allāh* (ﷻ) [The Holy Qur'an] and the best of guidance is that of *Muhammad* (ﷺ). And the worst of affairs are those invented [in religion]. And every innovation in religion is misguidance and every misguidance will [lead its doer to] be in Hell fire.

This book "The clarifying Discussion of Mistakes Done in *Salāt*" discusses many mistakes that are commonly committed by praying Muslims. The authenticity of some of which is not established; on the contrary they are mere innovations. And others are some optional or obligatory acts that are not done in their proper positions or in the appropriate manner. No doubt that plotting away false beliefs and misconceptions from peoples' minds and hearts by establishing truth instead, is on of the greatest paths of calling to that which is one good [i.e. calling to *Allāh* (ﷻ)].

I also included in my work some of the obligatory deeds, *Sunan* [optional ones] and duties that are being deserted by many *muslims* an attitude that diminishes the rewards of their *Salāt* or even incurs sin on them selves if the deserted deed is of the obligatory ones.

Dear reader, verily, *Salāt* is one of the five articles of *Islam* and the first article to be observed after testifying the two

(1) Sūrat Al-Ahzab (no. 70-71).

(2) This is *Khutbatul Hajah* [commencement speech]. The prophet (ﷺ) used to begin his speeches with it and teach it to his companions. This speech was narrated from six of the prophet's companions (ﷺ) and many *Imams* [scholars of religion] documented it in their compilations amongst of whom are: Muslim in his "Sahih" (vol. 6 / pp. 153, 156-57), Abu Dawud in his "Sunnan" (vol. 1 / p. 287) (no. 1097), An-Nasa'i in "Al-Mujtaba" (vol. 3 / pp. 104-5), Al-Hākim in "Al-Mustadrak" (vol. 2 / pp. 182-3), At-Tayalisi in "Al-Musnad" (no. 338), Al-Baihaqi in "As-Sunnan Al-Kubrā" (vol. 7 / p. 146), (vol. 3 / p. 214) and Ibn Mājah in "As-Sunnan" (vol. 1 / p. 585).

statements of testification [as is mentioned in one of the prophet's (ﷺ) *ahādīth* ; he (ﷺ) said: **'Islam is based on the following five principles: 1. To testify that there is no *Ilāh* but *Allāh* and *Muhammad* (ﷺ) is the Messenger of *Allāh.* 2. To (properly) perform the compulsory *Salāt.* 3. To pay *Zakat.* 4. To perform *Hajj.* 5. To observe *Sawm.*'** [Al-Bukhari narration] and if it is observed properly the rest of the *muslim's* deeds would be considered valid otherwise one's deeds would be considered void.

Consequently, *Salāt*, should be observed with great care; pure from any innovated acts and violations of its rules which the ignorants do. Due to all of this and due to the necessity of guiding those who are ignorant amongst the *Muslims* and due to the obligation which *Allāh* (ﷻ) enjoined on us, namely to enjoin what is good and forbid what is evil, due to all these things, this book was authored.

The book constitutes seven chapters:

*** Chapter One**

Mistakes regarding the clothes with which muslims offer their *Salāt* and veiling the private parts. These mistakes include the following points:

* Doing *Salāt* wearing tight clothes that display the shape of one's private parts.
* Doing *Salāt* wearing light [transparent] clothes.
* Doing *Salāt* while the private parts [or parts of them] are uncovered.
* Letting the *Izār* down to the ground in *Salāt.*
* Covering one's mouth in *Salāt.*
* Tucking clothes up in *Salāt.*
* Uncovering one's shoulders in *Salāt.*
* Doing *Salāt* wearing clothes that bear pictures [of living creatures]and other relative issues.

*** Chapter Two** :

Is related to places on which *Salāt* is observed. Six mistakes are mentioned here; the first of which was originally innovated and practiced by the *Rafidah*, it is prostrating oneself on the soil of *Karbulā'*, or keeping a stone of its land on which one prostrates believing of gaining rewards. Further mistakes are mentioned in he following order:

* Doing *Salāt* towards places that bear pictures, or on a carpet adorned with pictures and decorations.

* Doing *Salāt* towards or on graves.

* Assigning a particular place in which *Salāt* is offered in the mosque.

* Mistakes related to the *Sutra.*

* Deviating from the direction of *Qiblah* when doing *Salāt* .

*** Chapter Three**:

It discusses many mistakes regarding the manner in which *Salāt* is done, from the moment one stands to do *Salāt* till *Taslim*. It tackles the following six points:

* Articulating *Niyyah* loudly and articulating it with the first *Takbir.*

* Reciting all the '*Athkār* of *Salāt* and *Qur'an*.

* Mistakes that are committed during standing in Salāt, and these include:

1. Not raising hands when saying the first *Takbīr* [*Takbirul Ihram*], when bowing down in *Ruku'* and when rising up from the bowing posture.
2. Letting arms down [when reciting *Fātiha*].
3. Abandoning reciting *Dua' Al-Istiftah* [The opening invocation] and seeking refuge with *Allāh* before reciting *Fātihah.*

4. Repeating the *Fatihah* more than once.

5. Raising one's eyes towards the sky or any direction other than the prostration place.

6. Closing one's eyes during *Salāt*.

7. Moving a lot during *Salāt.*

* Mistakes done when bowing down and rising from bowing; these include:

1- Abandoning reciting these postures' remembrances and keeping silent instead.

2- Performing Ruku and Sujūd with no quiescence or tranquility.

3- Oft-repeating Qunūt while deserting it at times of afflictions.

* Mistakes done during prostration. These include:

1- Reaching not the ground completely.

2- Doing prostration so fast with no tranquility.

3- Mistakes concerning the manner of prostration.

4- Believing in the necessity of unveiling the parts one uses in prostration.

5- Believing in the necessity of prostrating on the ground or a particular type of it.

6- Raising something for the patient to prostrate on[if he/she is too weak to reach the ground].

7- When doing *Sujūd As-Sahw* [The prostration of forgetfulness], some people recite the following [innovated statement]: '*Subhana Allāh*' who forgets not, nor does he sleep'.

* Mistakes done during sitting for *Tashahhud*; these include:

1- Saying: ‘As-Salamu ‘Alaika ayyuha an-naby’.

2- Adding to the statement of Tashahhud, or in the *Salāt* ‘Ala an-Naby, the word ‘Sayyiduna’ [our master], and other related issues.

3- Denouncing the act of moving the index finger in As-*Salāt* ‘Ala An-naby [itashahhud].

4- Three mistakes done in the Taslīm.

*** Chapter Four**

Discusses mistakes done in the mosque during the congregational *Salāt*. This chapter is divided into four sections:

* The First: Discusses the mistakes done after hearing the

‘Athan till the *Iqamah*, some of which are the following:

1- Mistakes done by some Mu’aththinūn and those who hear them.

2- Pacing to the *Salāt* interlocking one’s fingers.

3- Getting out of the mosque when hearing the ‘Athān.

4- Wasting time with idle talk while the Imām is starting the prayer.

5- Abandoning Tahiyyatul Masjid, the Sutrah and the Sunnah Qabliyyah.

6- Reciting Surat Al-Ikhlas before reciting the Iqamah.

7- Doing optional *Salāt* at the time when the Iqamah for the obligatory *Salāt* is being recited.

8- Doing optional *Salāt* that has no specific reason after dawn breaks except for the two Rak’ahs [Sunnah Qabliyyah] of the dawn *Salāt*.

9- Eating garlic, onions or any other bad scented plant or food -before coming to the mosque- which causes harm for those who do *Salāt* in the mosque.

* The Second :

Mistakes done during the *Iqāmah* till *Takbīratul Ihrām*, these include:

1- Mistakes done by those who recite the Iqamah and those who listen to it.

2- Leaving gaps in the rows.

3- Abandoning the first row, giving chance to those ignorant [of the Holy Qur'an and religious rulings of *Salāt*] to stand there.

4- Doing *Salāt* in disconnected rows.

5- Reciting long invocations before Takbīratul Ihrām with innovated statements or jargon.

* The Third:

Mistakes done when reciting *Takbīratul Ihrām* till *Taslīm*, these include:

1- Mispronouncing the Takbir during *Salāt*.

2- Mistakes regarding reciting Basmalah loudly or secretly.

3- Reading Fātihah improperly.

4- Reciting some [innovated invocations] while the Imām is reading the Fātihah and after reading it.

5- Mistakes related to the Ta'min.

6- Preceding the Imām in the acts of *Salāt* or doing them simultaneously with him.

7- Reciting Takbīratul Ihrām by the Masbūq while bowing.

8- Defering catching up with the Imām by the Masbūq in order to recite Dua'ul Istiftah.

* The Fourth:

Mistakes pertaining to the beliefs about the rewards of the congregational *Salāt*, and the evil consequences that touch the one who deserts it. This section includes the following points:

1- The reward of performing *Salāt* in Baitul Maqdis [In Jerusalem].

2- Performing congregational *Salāt* in places other than mosques.

3- Establishing more than one congregational *Salāt* in the same mosque.

4- Deserting doing *Salāt* behind an Imām who follows a different Mathhab.

5- The threat addressed to those who desert congregational *Salāt*.

The fifth:

Deals with mistakes done after doing the *Salāt* be it congregational or individual, these include:

1- Mistakes done during Taslim and shaking hands after it.

2- Mistakes done in the manner of reciting Athkār and deserting them for reciting invocations.

3- Getting out of the mosque before the Imam moves away from the direction of the Qiblah.

4- Performing optional *Salāt* just after the obligatory one with no separation whatsoever between them.

5- Reciting 'Athkār using one's left hand or the rosary.

* Other related issues:

1- Prostrating oneself when reciting post prayer Athkār.

2- keeping awake late at night after ‘Ishā’ prayer.

3- Reciting post prayer Athkār in congregation.

4-Passing in front of those who pray.

*** Chapter Six:**

Consists of mistakes done during Friday *Salāt* and the threat against those who abandon it. This chapter includes the following points:

1- Deserting Friday *Salāt* for the sake of attending football match.

2- Abandoning Friday *Salāt* by those who guard kings and rulers by standing at the doors of mosques holding weapons.

3- Abandoning Friday *Salāt* by the bridegrooms.

* Mistakes that diminish the rewards of Friday Salāt:

a. Coming late to the mosque.

b. Not bathing, applying perfume nor using the *Siwak* before coming to the mosque.

c. Talking to others while the *Imām* is delivering his speech. Some may even walk around people asking for charities or providing people with water.. etc.

d. Reciting *Qur'an*, greeting back people or invoking a blessing upon those who sneeze while the *Imām* is delivering his speech.

e. Sleeping during the speech.

f. Turning one's back to the *Imām* and the *Qiblah* during the speech.

g. Playing with stones, rosary…etc. while the *Imām* is delivering the speech.

h. Stepping over sitting muslims causing harm to them.

1. Sunnah Qbliyyah before Friday Salāt; misconceptions and refutation.

2. Mistakes related to *Tahiyyatul Masjid* on Friday, these include:

a. Abandoning *Tahiyyatul Masjid* when getting into the mosque and the *Imām* is delivering his speech.

b. Some *Khutaba* order people to leave it if they are delivering their speeches and advise people to do it between the two speeches.

c. Delaying performing *Tahiyyatul Masjid* for the sake of repeating the '*Athan* after the *Mu'aththin.*

3. Mistakes done by some *Khutabā'*:

a. Verbal mistakes.

b. Practical mistakes.

c. Mistakes done in Friday *Salāt*.

7. Mistakes done in the post Friday *Salāt* [Sunnah Ba'diyyah].

*** Chapter Seven:**

Discusses mistakes done by those who have specific excuses, the special *Salawāt* and other related issues.

Finally, I tailed the book with some fabricated '*Ahādith*- that are often recited by many people during their *Salāt* -so that *muslims* be ware of.

The methodology followed in the book:

- First: discussing the most common mistakes, clarifying what is right and what is wrong, and choosing the most important of which to be discussed in details.

- Second: These mistakes were presented and discussed in away that suits every reader's comprehension capacity.

- Third: The reader's attention is attracted to the point that not all the mistakes discussed in this book render the Salāt of those who commit them as null and void, or that they would surely incur sin upon themselves.

Some of these mistakes fall under the controversial issues between '*Ulama.* However, I considered the point, the '*Ulamah* disagreed about, as a mistake provided there is an authentic proof of its illegality or there is no proof of its legality at all, for as regards acts of worship the general principle states that: every act of worship is nul and void unless there is a legal proof [from the *Qur'an* or *Sunnah*] of its legality. (1)

The aim of this book is to display those acts that are contrary to the *Prophet's* (ﷺ) *Sunnah* and to establish the authentic *Sunnah* and the *prophet's* (ﷺ) manner in practicing it. Indeed the *prophet's* (ﷺ) guidance is the best of guidance.

In this book, the dear *muslim* brother will find that many acts of worship *muslims* do in their *Salāt* are contrary to the prophet's (ﷺ) *Sunnah*, and from which I hope every *muslim* would keep away in order to feel the great impact of *Salāt* in their hearts and the sense of serenity it provides for their minds, its great power of delivering *a muslim* from his afflictions in this life and the Hereafter, its blessing of plotting away the *muslim's* sins and upgrade his rank to the highest levels.

Every *muslim* should get to know evil not for its sake but to get away from it, the very thing the poet affirmed:

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(1) I payed much care in mentioning the scholars' opinions and statements regarding the issues they all agreed about.

I get to know evil not for its sake
but to get away from it
He who knows not evil and what is fake
will surely fall in it.

This concept is born out from Huthaifah's (ﷺ) Ibn al Yaman statement**: 'People used to ask the prophet (ﷺ) about good deeds, and I used to ask him about evil lest I fall in it'.**

Consequently, it is of a great importance to get *muslims* know the mistakes -whether verbal or practical- that got into their religion lest they fall in them believing that they will be rewarded for doing them. And the most important of these mistakes and misconceptions to be clarified are those done in *Salāt* which is the greatest act of worship *muslims* observe and present to *Allāh* (ﷻ) as a gift in the best manner.

Those who perform *Salāt* in its best manner will be granted serenity in their hearts, tranquility in their minds and happiness in their lives, it is indeed an act that gets away with sadness and depression and a safe resort to which a *muslim* flees at times of afflictions, provided it is done in its best manner.

The case is however versed for those who practice it full of innovated acts and mistakes. *Allāh* (ﷻ) says:

﴿أتأمرون الناس بالبر وتنسون أنفسكم وأنتم تتلون الكتاب أفلا تعقلون ❋ واستعينوا بالصبر والصلاة وإنها لكبيرة إلا على الخاشعين ❋ الذين يظنون أنهم ملاقوا ربهم وإنهم إليه راجعون﴾

'And seek help in patience and *As-Salāt* and truly it is extremely heavy and hard except for *Al-Khāshi'un* (The true believers in *Allāh* (ﷻ)). They are those who are certain that they are going to meet their *Rabb* and that unto him they are going to return'.[1]

Salāt has become heavy and hard on some people because their hearts are not filled with the adoration to *Allāh* (ﷻ); their

(1) Sūrat Al-Baqarah (verse no. 45-46).

hearts lacked the feeling of His greatness, and they are not occupied with things He loves. Verily, every slave performs his *Salāt* in a manner compatible with his love to *Allāh* (ﷻ).

Imām Ahmad said: ‘Their [the *muslims*’] portion of *Islām* is equal to the portion of reward they gain from *Salāt* and their love to it. Now you could know your self bondman of *Allāh*. Be ware of confronting with *Allāh* (ﷻ) with no reverence of *Islām* in your heart.’ (1)

He also said: ‘Know that if a man performed *Salāt* perfectly and properly then noticed other people doing it improperly or preceding the *Imām* in his acts and kept silent, he is surely sharing him in his sin. The former should teach the later the proper way of doing *Salāt*’.(2)

Dear *muslim* reader, read my words carefully, once your are convinced with them and your heart absorbs them with complete faith, work hard to teach them to other *muslims* especially the members of your family, your students and other *muslims* lest you share them their sins, we seek *Allāh's* (ﷻ) refuge from this.

Finally, it is not for any *muslim* to use any disagreement - amongst scholars regarding any matter in religion such as those discussed in this book or similar issues-as a vehicle to excite disputes amongst *muslims* the thing which leads them to disunity amongst them and abandonment of one another for this is forbidden on *muslims*.(3) On the contrary, we should all help one another in that which is good and piety and clarify the truth with its authentic proofs. This all should be accompanied with sincerity of the hearts that are free of envy or grudge against any *muslim*. We should keep

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(1) “As-Salāt” (p. 42), “As-Salāt and the ruling regarding those who abandon it” (pp. 170-71) by Ibn Al-Qayyem.

(1) “As-Salāt” (p. 40).

(3) Refer to our book “Al-Hajr Fil Kitābi was Sunnah” or “Idā’atush Shumū‘ Fī Bayān Al-Hajr al-Mashrū‘ wal Mamnū‘” for more clarification of the proofs tht state clearly the prohibition of abandoning other muslims and its negative effects on the individuals as well as communities. The book also discusses the legal abandonment.

away form whatever causes enmity and disunity amongst *muslims.* *Allāh* (ﷻ) says: ﴿واعتصموا بحبل الله جميعاً ولا تفرقوا﴾

‘And hold fast, all of you to the rope of *Allāh* (ﷻ) (the *Qur’an*), and be not divided among your selves’.(1)

The prophet (ﷺ) said: **‘Verily, *Allāh* (ﷻ) likes three things for you:1. To worship Him alone without ascribing partners to him, 2. To hold fast to His Rope (*Islām*) all together and never disunite amongst yourselves, 3.and to give advice to those whom *Allāh* (ﷻ) made as your rulers**’.(2)

So we should all-as *muslims*- fear *Allāh* (ﷻ) and walk on the path our righteous predecessors trod; that is holding stead fast to the truth and preaching it, advising one another to that which is good and righteous, being keen on knowing the truth with its authentic proofs, and all of this should be accompanied with love of each other and faith, keeping away from desertion because of minor issues, the proof for which may not be clear for some of us, the thing that may lead to disagreement in opinions and consequently in rulings.

We call into *Allāh* (ﷻ) with His Most Beautiful Names and Exalted Attributes to increase guidance in us and in all other *muslims*, grant us the ability to understand our religion properly, grant us patience to hold fast to it, help us in defending His religion and preaching it, verily He (ﷻ) is the most capable of that, Al-*Qadir*, Al-*Aziz.*

May *Allāh* (ﷻ) send his *Salāt* on our prophet *Muhammad* (ﷺ), on his companions and those who followed his guidance and exalted his *Sunnah* till the Day of Judgment’.(3)

Mashhūr Hassan ’Āl-Salmān

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(1) Sūrat Al-Imran (no. 103)

(2) Narrated by Muslim in his “Sahīh” (vol. 3 / p. 1340) (no. 1715) and Ahmad in his “Musnad” (vol. 2 / p. 369).

(3) All that between the inverted commas is the saying of shaikh Abdul Aziz bin Baz adopted form his book “Thalāthatu Rasa’il fi As-Salāt” with little editing (pp. 15-16)

Chapter One
Mistakes regarding clothes worn for Salāt and covering Private parts

* Prelude
* Doing *Salāt* wearing tight clothes
* Doing *Salāt* wearing thin clothes
* Uncovering private parts in *Salāt*
* Letting *Izār* down to the ground in *Salāt*
* Covering one's mouth in *Salāt*
* Tucking up clothes in *Salāt*
* Uncovering one's shoulders in *Salāt*
* Doing *Salāt* wearing clothes that bear pictures
* Doing Salāt wearing clothes dyed with saffron.
* Uncovering one's head in *Salāt*

Prelude

Muslim narrated in his "*Sahīh*" through a series of narrators traced back to Abī 'Uwānah An-Nahdī. who said: "'Umar (ﷺ) sent for us when we were in *Athrabījān*: **'O 'Utbah Ibn Farqad! [The pleasures you enjoy] are not the fruit of your hard work or your father's or mother's; [they reached you through other *muslims'* exhertion in winning them],so satisfy the needs of *muslims* in their own dwellings with that you satisfy your self in your own dwelling.**[1] **And be ware of extravagance in enjoying these pleasures, beware of the costumes of the disbelievers and be ware of wearing silk**'.[2]

'Alī Ibn Al-Ja'd narrated in his "*Musnad*" that: 'Umar (ﷺ) said: **'Wear the *Rida'*, the *Izār* and the slippers but keep away from the boots [disbelievers wear] and [tight] *Sarāwīl,* … wear the costumes your father *Ismā'īl* used to wear and be ware of extravagance in clothes and the costumes of the disbelievers…'.**[3]

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(1) Abū 'Uwanah clarified in his "Sahīh" the reason behind 'U mar's letter sent to Ibn Fargad, he narrated: "'Utbah Ibn Farqad sent with a slave of his baskets full of *Khabīs* coated with *Labbūd* to 'Umar (ﷺ). Upon seeing them 'Umar (ﷺ) addressed the slave saying ; 'Do all muslims enjoy the like of this in their own dwellings (in Athrabījān) ? The slave answered in the negative. 'U mar (ﷺ) then said: 'I'll never eat from it'. Then he (ﷺ) sent the letter to Ibn Farqad …etc.

(2) Narrated by: Al-Bukārī: in "The Book of clothes", chapter: "Men wearing silk and the portion that is permissible", (vol. 10 / p. 284) (no. 5828, 5829, 5830, 5834 and 5835) summarized,

Muslim: The Book of clothes and Adornments, chapter: "The prohibition of using gold utensils or silver utensils and the prohibition to wear silk clothes and gold for males" (vol. 3 / no.462),

An-Nasā'ī: The Book of adornments, chapter: 'The allowance to wear silk clothes'. (vol 8 / p. 178),

Abu Dāwūd: The Book of clothes, chapter: "Wearing silk clothes" (vol. 4 / p. 47) (no.4042),

Ibn Mājah: The Book of clothes, chapter: "The allowance to wear clothes with little silk in them" (vol. 2 / p. 1188),

Ahmad: In his "Musnad" (vol. 1 / p. 91) (no. 92), and Abu 'Uwānah in his "Musnad" (vol. 5, pp. 456- 60)

(3) Narrated by: 'Ali Ibn Al-Ja'd in his "Musnad" (no. 1030, 1031) and Abu 'Uwānah in his "Musnad" (vol. 5, no.456,459,460) through an authentic chain of narrators.

Wakī'and Hannād narrated in the Book of "Zuhd" through a chain of narrators traced back to Ibn Mas'ūd, to have said: '**People do not wear in the same manner unless when their hearts [ideas and conceptions] are the same'.**(1)

The purport of Ibn Mas'ūd's words are born out from the prophet's (ﷺ) *hadīth*: '**whosoever imitates a group of people[in their way of eating, drinking, clothing…etc] is indeed one of them'.**(2) This is precisely what induced 'Umar (ﷺ) to order *muslims* to abandon wearing boots and *Sarāwīl* and ordered them to wear the ordinary Arab clothes to preserve their original [Islamic] personalities and characteristics and never follow the foot steps of the disbelievers.

Verily, imitating the disbelievers in the manner they dress or in other matter is a sign of muslims' weakness and their inability to commit themselves to their religion. It is also a sign of their being affected with the plague of absorbing whatever they receive, i.e. their souls and minds are shaky, the like of them is the like of a liquid the main property of which is to adopt the shape of whatever utensil in which it is poured. In addition to this, such imitation is a disdained act the hediousness of which is the like of the act of he who relates himself to a father other than his real one. And those who do this hedious act are neither attached ot the *muslim 'Ummah*, in which they were born, nor considered of the disbelieving nation which they like most to be attributed. Allāh (ﷻ) says:



﴿مذبذبين بين ذلك لا إلى هؤلاء ولا إلى هؤلاء﴾

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(1) Narrated by: Wakī 'in "Az-zawāid" (no. 324) and Hannād in "Az-Zuhd" (no. 796). In this 'Athar's chain of narrators there is laith Ibn Abī Salīm who is a weak narrator.

(2) Narrated by: Abu Dāwūd in his "Sunnan" (vol. 4 / p. 44) (no. 4031), Ahmad in his "Musnad" (vol.2 / pp. 50, 92) At- Tahāwī in "Mushkal al- 'Āthār " (vol. 1 / p.88), Ibn 'Asākir in "Tarīkh Dimashq" (vol. 19, p. 169), Ibn Al- A'rābī in "Al- Mu'jam" (vol. 110. p. 2), Al-Harawī in "Tham Al-Kalām" (vol. 54, p. 2),and Al- Qudā'ī in (vol. 110, p.2), Al-Harawīn in "Tham Al-Kalām" (vol. 54, p.2), and Al-Qudā'ī in "Musnad Ash-Shihāb" (vol. 1 / p. 244) (no. 390). This hadīth is an authentic one, refer to "Nasb Ar- Rāyah" (vol. 4 / p. 347), and "Takhrīj Ahādīth Ihyā' 'Ulūm Ad-Dīn (vol. 1 / p. 342) and "Irwā' Al-Galīl" (vol. 5 / p. 109).

'(they are) swaying between this and that, belonging neither to these nor to those'.[1]

A question may be raised at this point 'why didn't *muslim* scholars fight such hedious habits and acts before they spread dangerously??'

The answer is this: indeed many of our reverend scholars stood firmly in the way of such hedious acts,[2] however, their attempts were in vain since [most] *muslims*, who are weak in their position in comparison with the disbelieving people and countries felt enormously attracted to the later's habits, way of living and fashions. What makes things worse is that many of those who claim to be knowledgeable in religion got involved in these acts too, and consequently became a bad example for other *muslims*. We seek *Allāh's* (ﷻ) refuge from this.[3]

What makes it even worse are those who abandon *Salāt*. They do so because -as they claim- the movements done in it cause wrinkles to appear in their trousers, the thing which makes them look untidy!!

In addition to all this is practicing the following mistakes:-

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(1) Sūrat An-Nisā' (no.143).

(2) Refer to "Al-Albāni's comments on hadīth no. (1704) of the "Sahīhah", Ahmad's Shākir comment on hadīth (no. 6513) of "Musnad Ahmad", the Book about "Clothes" for Al-Mawdūdī, "Important point regarding the costumes of muslims of today" and Rashīd's Rida "Fatāwā" (vol. 5 / p.1829).

(3) Shaikh Abū Bakr Al-Jazā'irī explained in full details in his book "Smoking: Subject matter and Ruling" (p.7) some of the negative effects of colonization on the previously colonized countries; he said: 'Some of these effects are: raising dogs inside houses, the displaying of women their charms, men shaving their beards, wearing tight trousers with nothing wide over them, leaving the head uncovered, dealing courteously with deviants and hypocrites, abandoning enjoining what is good and forbidding what is evil taking the conception of individual freedom as a cover'.

[1] Performing Salāt wearing tight clothes that display the shape of one's private parts:-

Wearing tight clothes is something religiously Harām [forbidden] and medically not recommended for its negative effects on the body. Some of those who wear them are not even able to prostrate themselves in *Salāt*. If such clothes lead a *muslim* to abandon *Salāt* then wearing them is totally forbidden. It is indeed proved that most of those who wear tight clothes do not perform *Salāt.* And if they do, they perform it in the way the hypocrites do!!!

Many *muslims* of today do their *Salāt* wearing tight clothes that shape their private parts or even display a part of them.

Al-Hāfith Ibn Hajar related from Ashhab that the later held the opinion that if a person performed his *Salāt* wearing trousers and was able to wear something else, he should repeat it [for the one he did wearing trousers is invalid] within its time unless these trousers are thick. Some *hanafis* held the opinion that doing *Salāt* wearing trousers is something detested.(1)

Those reverend *'Ulamah* delivered such rulings concerning wide trousers, what would they have said had they seen the tight ones with which *muslims* of today do their *Salāt*?? The eminent scholar Al-albānī said: 'Trousers have two main hedious things; the first; those who wear it are actually imitating the disbelievers. Muslims of old days used to wear wide trousers [*Sarāwīl*], like those [wide ones] some Syrians and Lebanese still wear. Tight clothes is one of the things the colonizing nations left behind in the colonized nations which the later adopted easily because of their ignorance [in religion] and simple mindedness.

The second is that this kind of [tight] trousers shapes one's private parts- which extend from the knees up to the navel for males. The praying person should be far away from such disobedience especially when he prostrates him self to *Allāh* (ﷻ).

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(1) Fath Al-Bārī (vol. 1 / p.476).

The private parts of those who wear such clothes are clearly displayed (when they prostrate them selves in Salt)!! what kind of *Salāt* is this before the hands of the *Rabb*??

Many young muslim men forbid women from wearing tight clothes because it displays the size of their bodies but they forget to apply the same rule on themselves. There is no difference between men and women concerning wearing tight clothes which display the size of one's private parts. Young muslims should be aware of this.

Few are those who know and apply this rule on themselves'.[(1)]

If a *muslim* performs his *Salāt* wearing wide trousers, the *Salāt* is valid and correct. It is better thought to wear a *Qamīs* that covers the part of the body between the knees and the navel.

If it is longer to cover half of the legs or even the heels, it would be even better.[(2)]

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(1) This is an answer to a question raised by Abū Ishāq Al-Huwainy from Egypt, and it was recorded in Jordan, on Muharram 1407 Hijra. Refer to Al-Albānī's book "Hijāb Al-Mar'ah al-Muslimah Fil Kitab Wa Asunnah", the fourth condition of the muslim woman's Hijāb which is "It should be very wide so as not to display the size of her body or any part of it" (p.59..).

Muslim men and women share the same ruling, but it is widely violated by men of these days; most of them do their Salāt wearing tight trousers. There is no might but with Allāh (ﷻ). The prophet (ﷺ) **"Forbade that a *muslim* performs *Salāt* wearing tight trousers with no *Ridā'* over it"**. This hadīth was narrated by Abū Dāwūd and Al-Hākim. It is a sound hadīth as is mentioned in "Sahīh Al-Jāmi'As-Sagīr" (no.6830), At-Tahāwī in "Sharh Ma'ānī Al-'Āthār" (vol.1 / p.382). Refer to Shaikh Hmūd Tuwaijir's book "Al-Idāh Wat Tabyīn Limā Waqa'a Fihī Al-Aktharūn Min Mushābahat Al-Mushrikīn" (pp.77-82).

(2) Taken from Shaikh Abdul Azīz Ibn Baz "Fatāwā" (vol.1 / p.69). This is also the ruling which the Permanent Committee for Scientific Researches and Religions Rulings delivered for a question raised about performing Salāt wearing [tight] clothes. The question is registered in the Department of Research (no. 2003). The answer for this question was as follows: 'If these trousers do not display the size of the private parts due to their widness, nor are they transparent but thick, one's Salāt is valid. If the case is the opposite; i.e. the trousers are tight or transparent that the private parts are displayed, then one's Salāt is null and void. If only the size of one's private parts is clear when wearing such clothes, then one's Salāt is detested except if one has no other alternative but wearing them. May Allāh (ﷻ) guide us to the right path.

[2] Offering Salāt wearing thin [transparent] clothes:

One is not permitted to perform *Salāt* wearing clothes that display the shape and size of the private parts as is the case with most of the new modals and fashions many people wear following their vain desires, enslaved to their hideous habits, induced by propaganders of dissoluteness who decorate in their eyes such fashions claiming that they suit the soul of the developed new world.(1)

Subsection Points:

[1/2] Offering *Salāt* wearing Pajamas:

Al-Bukhārī related through [an authentic] chain of narrators traced back to Abū Hurairah (ﷺ) to have said: 'A man came to the prophet (ﷺ) and asked him about the ruling regarding offering *Salāt* wearing one garment. The prophet (ﷺ) answered: '**Does each of you have two garments'.**? [i.e. not all of you have two garments, so offering *Salāt* in one garment is permissible].

A man came to 'Umar (ﷺ) asking him the same question. 'Umar (ﷺ) said: '**whenever *Allāh* (ﷻ) expands his bounty on you[so you can afford more than one garment with which you could offer *Salāt*] you should do so ; a man may offer his *Salāt* wearing *Izār* and *Rīdā*; *Izār* and *Qamīs*, *Izār* and *Qabā',* trousers and *Ridā'* , trousers and *Qamīs*, trousers and *Qabā',* *Tubbān* and *Qab*ā' or *Tubbān* and *Qamīs*'.**(2)

(1) Imām Rashid Rida's "Fatāwā" (vol. 5 / p. 2056).

(2) Related by Al- Bukhārī, the Book of Salāt, chapter: Offering Salāt wearing the Qamīs, trousers, Tubbān and Qabā' (vol. 1 / p. 475) (no. 365). It is also related by Imām Mālik in his "Muwatta' " (vol.1 / no.140,31), Muslim in his "Sahīh" (515), Abū Dāwūd in his "Sunnan" (no.625), An- Nasā'i in "Al-Mujtaba" (vol.2 / p.69), Ibn Mājah in his "Sunnan" (no.1047), Al-Humaidī in "AL-Musnad" (no.937), Ahmad in his "Sunnan" (vol.2 / pp. 238-39), At-Tayālisī in "Al-Musnad" (no.355), At-Tahāwī in "Sharh Ma'ānī Al- 'Āthār" (vol.1 / p.379), Al-Baghawī in "Sharh Al-Sunnah" (vol.2 / p.419), Abū Nu'aim in "Al-Hilyah" (vol.6 / p.307) and Al-Khatīb in "Talkhīs Al-Mutashābih" (vol.1 / p.442).

'Abdullāh Ibn 'Umar once saw Nāfi'offering his *Salāt* individually in seclusion with one garment. Thereupon 'Abdullāh said to him: 'Haven't I given you two garments?' Nāfi'answered in the affirmative. 'Abdullāh then asked him:'Would you go out doors wearing one garment?' Nāfi' answered in the negative. 'Abdullāh then said: *'Allah* (ﷻ) is more entitled that one beautifies himself for'.[1]

Wearing Pajammas which one feels ashamed to go out to the market wearing them due to their thinness and transparency that they display one's private parts falls under the same rule.

Ibn 'Abdil Bar said in his "Tamhīd" (vol. 6/ p. 369): 'Scholars recommend that a person should wear the best of what he has, apply perfume and use his *siwāk* , if he affords that, when he wants to offer *Salāt*'.

Concerning conditions required for the *Salāt* to be valid, one of which is the necessity to cover one's private parts, Fuqahā' said: 'One's clothes must be thick. Wearing transparent clothes for *Salāt* renders it invalid'.[2]

This ruling applies to both males and females, whether *Salāt* is performed individually or in congregation, whoever performs his/her *Salāt* while some or all of one's private parts are uncovered- though covering them lies in one's ability - one's *Salāt* is rendered void even if the *Salāt* is done privately in a dark place for covering one's private parts is something obligatory. *Allāh* (ﷻ) says:

﴿يا بني آدم خذوا زينتكم عند كل مسجد﴾

'O children of Adam! Take your adornment (by wearing your clean clothes), while doing *Salāt*'.[3] [4]

(1) Narrated by: At-Tahāwī in "Sharh Ma'ānī Al -'Athār "(vol. 1 / p. 377- 78). Refer to "Tafsīr Al-Qurtubī "(vol. 15 / p. 239) and "Al-Mughnī "(vol. 1 / p. 621).

(2) Refer to "Ad-Dinul Khālis" (vol. 2 / pp. 101- 2), "Al-Majmū '" (vol. 3 / p. 170), "Al-Mughnī" (vol. 1 / p. 617), "I 'ādat Al-Tālibīn" (vol. 1 / p. 113), "Nihāyat Al-Muhtāj" (vol. 2 / p. 8), "Hāshiyat Qalūbi wa "Umairah"(vol. 1 / p. 178), "Al-Libās waz Zinah Fī Ash- Sharī 'ah Al-Islāmiyyah"(p. 99) and "Tafsīr Al-Qurtubī" (vol. 14 / p. 243- 44).

(3) Sūrat Al -'A'rāf (verse no. 31).

(4) "Ad-Dīn Al-Khālis" (vol. 2 / p. 101) and "Al-Tahmīd" (vol. 6 / p. 379).

[2/2] Offering *Salāt* wearing thin clothes like the *Dishdasha*, which displays the colour of one's complexion, without wearing trousers under it.∗

The aforementioned kinds of clothes - 'Umar (ﷺ) stated - that screen one's private parts are only examples, any other kind of clothes will be sufficient so long as they serve the same purpose. 'Umar's (ﷺ) statement also indicates that covering one's private parts in *Salāt* is obligatory and that people at the prophet's (ﷺ) time used to do *Salāt* in one garment due to their poverty. It also indicates that offering *Salāt* in more than one garment is better. The *'Ulamah's* unanimous agreement concerning this matter was stated by Qādī 'Iyād.(1)

The eminent Imām Ash-shāfi'ī said: 'If one performs his *Salāt* wearing thin [transparent] *Qamīs*, his *Salāt* is rendered invalid'.(2)

[3/2] He also said: **'The case is even more stringent regarding women.** If a woman offers her *Salāt* wearing a transparent garment and a *Khimār* [then her *Salāt* is invalid]. She should preferably wear a *Jīlbāb* over her *Dir'*[garment] so that the Dir'may not describe the shape and size of her body'.(3) This entails that a woman may not perform her *Salāt* wearing transparent clothes such as those made of Nylon, Shiphon… etc. This ruling is understood from the prophet's (ﷺ) *hadīth*: '**There would in the latest generations of my *'Ummah* [Islamic nation] women who wear clothes but still look naked…**'.*

Ibn 'Abdil Bar said: 'The prophet (ﷺ) meant those women who wear such clothes that are so thin that they barely conceal their

∗ Short trousers are not enough, the trousers should be long enough to cover that part of the body between the navel down to the knees.

(1) "Fath Al-Bārī" (vol.1 / p. 476), "Al-Majmū'"(vol.3 / p. 181) and "Nayl Al-'Awtār" (vol. 2 / pp.78,84).

(2) Al-'Umm (vol. 1 / p. 78).

(3) The previous reference.

∗ Narrated by Mālik in his "Muwatta' " (vol. 2 / p. 913) and Muslim in his "Sāhih" (no. 2128).

bodies and private parts. They are clothed only by name but actually naked'.[1]

Hishām Ibn 'Urwah related that once Al-Munthir Ibn Az-Zubair came from Irāq and sent as a gift for Asmā' bint Abī Bakr a thin *Quhiyyah* cloth- a cloth made of fabrics manufactured in Qūhastān on the out skirts of Khurāsān. Asmā' had been blind by then; she touched it with her hands and then said: 'Faugh! [out of resentment] Return back his cloth to him'. Al-Munthir felt heart broken and said: 'O mother! It is not transparent. 'she said: 'If it is not, it still displays the shape of the body due to its thinness'.[2]

As-Safārīnī said in "Githā'ul Albāb": 'It is forbidden for a male and a female to wear thin clothes that display one's private parts. This is a unanimously agreed-upon opinion amongst the '*Ulamah*'.[3]

Ash-Shawkānī said in "Nayl Al-Awtār" (vol. 2 / p .ll5): 'A woman must screen her body with thick wide clothes that do not display in any way or manner the size or shape of her body. This is a pre-condition [for the validity of *Salāt*]". This meaning was stated by many *'Ulamah*.[4]

Some of them even stated that such clothes were never worn by the righteous predecessors.[5]

[3] Offering Salāt while the private parts [or parts of them] are uncovered:

The following kinds of people fall in this mistake:

[1/3] Those who wear tight trousers and short shirts that when they bow down [for *Rukū'*] or prostrate themselves; a part of

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(1) Tanwīr Al-Hālik (vol. 3 / p. 103).

(2) Narrated by Ibn sa'd in "At-Tabaqāt Al-Kubrā" (vol. 8 / p. 184) through an authentic chain of narrators. For more narrations on this issue, refer to "Hijāb Al-Mar'ah Al-Muslimah" (pp. 56- 9).

(3) Ad-Dīin Al-Khālis (vol. 6, p. 180).

(4) "Bulghat As-Sālik" (vol. 1/p.104) and Fatāwā Abdil Al-'Azīz Ibn Bāz (vol. 1/p. 49).

(5) "Sharh Ad-Dardīr 'Ala Mukhtasar Khalīl" (vol. 1 / p. 92).

their backs and a part of their private parts become uncovered, the thing which renders their *Salāt* invalid. We seek refuge in *Allāh* (ﷻ) from ignorance and those who are ignorant. They cause their *Salāt* to a loss because of such tight trousers imported from countries of disbelievers.[(1)]

Attracting *muslims'* attention to such a mistake, Shaikh Abdullāh Ibn Abdir Rahmān Al-Jībreen said: 'Many people do not wear wide thick clothes, they wear instead the *Sarāwīl* and *Jibbah* (i.e. *Qamīs*) that cover their backs and chests. When they bow down the *Qamīs* [shirt] shrinks upwards and the *Sarāwīl* [trousers] downwards the thing that causes the lower part of their backs to be uncovered and since this part is a part of one's private parts, their *Salāt* is rendered invalid and void'.*

[2/3] Women who do not pay much attention to their clothes when they perform *Salāt* out of ignorance or carelessness:

The *Jumhūr* a greed unanimously that a woman must wear a *Dir'*and a *khimār* when she performs *Salāt*.[(2)]

Some women may begin their *Salāt* while a part of their hair, arms or legs is uncovered, this renders their *Salāt* invalid and must be repeated - whether the time appointed for the *Salāt* has gone or not. This is the *Jumhūr's* opinion which is born out from the prophet's (ﷺ) *hadīth*: '**A menstruating woman's *Salāt* is not accepted unless she wears her *Khimār***'.[(3)]

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(1) "Tanbīhāt Hāmma Alā Malābis Al-Muslimīn Al-Yawm" (p. 28).

* "Al-Mujtama'" magazine, Kuwait, issue no. (855).

(2) "Bidāyatul Mujtahid" (vol. 1 / p.115), "Al-Mughnī" (vol. 1 / p.603). "Al-Majmū'"(vol. 3 / p.171), and" I 'ānatut Talibīn" (vol. 1 / p. 285). This means that she must cover her head and the whole of her body with wide thick clothes. She could cover her head with the same cloth she covers her body, nothing wrong with that. Al-Bukhārī narrated this in his "Sahīh" (vol.1 / p. 483) from Ikrima through a Mu'allaq narration: 'It is permissible for a woman to cover her head and the whole of her body with the same garment'.

(3) Narrated by: Ahmad in his "Musnad" (vol. 6 / p. 150), Abū Dāwūd in his "Sunan" (no. 641), Al-Tirmithi in "Al-Jāmi" (no. 377), Ibn Mājah in his "Sunnan" (no. 655), Ibn Al-Jārūd in "Al-Muntaqā" (no. 173), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 251), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 233) and Ibn Khuzaimah in his "Sahīh" (vol. 1 / p. 380). Al-Tirmithī said: "This hadīth is Hasan [sound]" . =

The expression "menstruating woman" refers to any adult woman who gets her menses monthly; it is a general characteristic for adult women.[1]

Umm Salamah was once asked: "with what should a muslim woman do her *Salāt*? **She said: 'She should do her *Salāt* wearing a *khimār* and a wide *Dir'*which is long enough to cover her feet'**.[2]

Imām Ahmad was asked: 'How many clothes should a *muslim* woman wear for *Salāt?*' He said: 'Two clothes minimum; Dir'and *Khimār*. The *Dir'*should be long enough to cover her feet'.[3]

Imām Shāfi'ī said: 'when a woman intends to do her *Salāt*, she should cover the whole of her body except her face and hands…

The whole of the woman's body, except hands and face, including her feet is considered as a private part. Regarding the obligation of covering one's private parts in *Salāt*, men and women are the same. If a part of their private parts is uncovered - whether small or not, they knew about it or not, they must repeat their *Salāt* unless these parts were uncovered accidentally due to wind blowing

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= Al-Hākim said: 'According to Muslim's conditions of authentic ahādith, this hadith is authentic". Ibn Hibbān considered it authentic. Refer to "Nasb Ar-Rayah" (vol. 1 / p. 295) and "At-Talkhīs Al-Habīr" (vol. 1 / p.279).

(1) "Badā'I' Al-Fawā'id" (vol. 3 / p.29), "Al-Majmū'"(vol. 3 / p. 166) and "Al-Tahmīd" (vol. 6 / p. 366)

(2) Narrated by: Mālik in his "Muwatta' "(vol. 1 / p. 142), Al-Baihaqī in "As-Sunnan" Al-Kubrā" (vol. 1 / p. 232-33) and said: 'It was also narrated by Bakr Ibn Mudar, Hafs Ibn Gayyāth, Ismā'il Ibn Ja'far and Muhammad Ibn Ishāq from Muhammad Ibn Zayd from his mother from Umm Salamah".

An-Nawawī considered this chain fo narration as good in his "Majmū'"(vol. 3 / p. 172). Abdul Haq held the poinion that this narration is traced back to Umm Salamah as is mentioned in "talkhīis Al-Habir" (vol. 1 / p. 280) and in "At-Tahmīd" by Ibn Abdul Bar (vol. 6 / p. 397). Abudul Rahmān Ibn Dīnār traced the hadīth to the prophet (ﷺ) as is mentioned by Abū Dāwūd in "As-Sunan" (no. 640), Al-Hākim In his "Mustadrak" (vol. 1 / p. 250) and Al-Baihaqī in As-Sunan Al-kubrā" (vol. 2 / p. 233).

Abū Dāwūd said: 'This hadīth is narrated by Mālik, Ibn 'Anas, Bakr Ibn Mudar, Hafs Ibn Gayyāth, Ismā'īl Ibn Ja'far, Ibn Abī Thi'b and Ibn Ishāq from Muhammad Ibn Zayd from His mother from Umm Salamah. Non of them traced this hadīth back to the prophet (ﷺ), they only traced it back to Umm Salamah'.

(3) Masā'il "Ibrāhīm Ibn Hāni' " by Imām Ahmad (no. 286).

or falling of clothes. However, one should haste to cover them otherwise *Salāt* should be repeated. As for the man's private parts they extend from navel down to his knees. The woman's private parts are the whole of her body except her face and hands to the wrists.'[1]

To conclude, women should pay much attention to the way they cover themselves in *Salāt* -not to mention when they go outside their homes. Many of them "cover the upper part of their bodies perfectly- I mean their heads, hair and necks -but regretfully, they do not pay much attention to the rest of their bodies; they wear thin, tight or short clothes that may not even reach the middle of their shins!! Sometimes, they cover their legs with nylon socks that make their legs even prettier. Offering *Salāt* in such clothes is something impermissible. They should instead take an example in those women who were the first to emigrate [from Makkah to *Madīnah*] when the verse about *Hijāb* was revealed , they hastily tore part of their garments and covered their heads and bosoms with.

We are not asking women of today to tear their clothes in order to cover their heads with, but we indeed ask them to prolong and widen them that they may cover the whole of their bodies'.[2]

I would like to dedicate the following paragraphs for concisely clarifying that a woman's feet and legs are part of her private parts because many *muslim* women -in some *Islamic* countries- commonly wear the short *Jilbāb* and do their *Salāt* wearing it. May *Allāh* (ﷻ) grant us prosperity in all our affairs. *Allāh* (ﷻ) says:

﴿ولا يضربن بأرجلهن ليُعلم ما يخفين من زينتهن﴾

'**And let them not stamp their feet so as to reveal what they hide of their adornment'.**[3]

This verse indicates that a woman's feet [are part of her private parts that] should be covered. Were the feet not of the private parts,

(1) Refer to "Al-Umm" (vol. 1 / p. 77), "Jāmi'at-Tirmithī" (vol. 2 / p. 216) and shaikh Ahmad's Shākir commentary on it.
(2) "Hijāb al-Mar'ah al-Muslimah" (p. 61).
(3) Sūrat An-Nūr (no. 31).

women wouldn't have had to stamp them but simply display their anklets. But since legs should be covered, women resorted to wearing anklets and stamp their feet so as to let men know what they hide of adornment. Thereafter *Allāh* (ﷻ) forbade them to do such an act.

Ibn Hazm affirmed the same in his Muhallā.(1)

Proofs from the Holy *Sunna*:

Ibn 'Umar (() related: The prophet () said: 'who so ever lets his clothes hang below his ankles with conceit, Allāh () will never look at him [with mercy] on the Day of Resurrection'.

Umm Salamah asked: 'what should women do with the trails of their gowns?'

He (ﷺ) said: 'Let them be longer by one hand span'.(2) she said: 'Their feet would be uncovered then'.

The prophet (ﷺ) said: 'Then let them be longer by one cubit, no more'.

In another narration, it is related that the prophet (ﷺ): **'allowed the mothers of the believers to brolong their garments by one hand span but they asked for more. He (ﷺ) added another hand span. Women used to send their garments for us [mothers of the believers] and we used to measure for them the proper length'.(3)**

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(1) "Al Muhallā" (vol. 3 / p. 216).

(2) That is one hand span lower than half of the shins. Other scholars said: '[one hand span] lower than the ankles".

(3) The first part of the *hadīth*, to the exclusion of Umm Salamah's question, was narrated by: Al-Bukhārī in his "Sahīh": The Book of clothes, chapter: whosoever lets his Izār hangs down out of conceit. (vol. 10 / p. 258 / no. 5791). It was fully narrated by: At-Tirmithī in "The Book of clothes", chapter: Narrations regarding women hanging down the trails of their garments, (vol. 4 / p. 223 / no. 1731), he said: 'This is a sound authentic hadīth ", Abū Dāwūd in his "Sunnan" in the Book of clothes, chapter: "the length of the woman's garment? (vol. 4 / p. 65 / no. 4119), and Ibn-Majah the book of clothes, chapter: 'How long should the trail of the women's garment be?' (vol. 2 / p. 1185 / no. 3581).

This hadīth is authentic. Refer to "Silsitlat Al-Ahādīth As-Sahīhah" (no. 460). This narration is also supported by that of Anas' which is related by Abū Ya'lā In his "Musnad" (vol. 6 / p. 426) and At-Tabarānī in "Al-Awsat" as is documented in "Al-Fath" (vol. 10 / p. 259).

The aforementioned *hadīth* shows the length of the cubit, the prophet (ﷺ) allowed for women. It is equivalent to two-medium-size hand spans.

Al-Baihaqī said: 'This *hadīth* proves that women should cover their feet'.(1)

The word " allowed" in the aforementioned *hadīth* and Umm Salamah's inquiry about women's trails refute the view that states that: 'the a *hādīth* that prohibits dragging one's Izār are general and are restricted by other *ahādīth* that launch the threat against those who only do such a thing out of conceit'.

The Refutation:

Had the prohibition in Ibn 'Umar's *hadīth* was only addressed for those who drag their garments out of conceit, Umm Salamah's question would have been pointless. She understood that this ruling is for both males and females in general, whether out of conceit or not, thereafter she inquired about women's trails due to her previous knowledge that women need to let their trails down to the ground in order to conceal their feet for they are of the private parts. The prophet (ﷺ) informed her that women have different ruling regarding letting down trails.

Qādī 'Iyād reported the unanimous agreement that the prohibition to let trails down to the ground applies to men only because he (ﷺ) approved what came across Umm Salamah's mind.

To conclude, regarding the length of the *Izār* men should wear; there are two limits:

Recommended one: it should preferably reach half of a man's shins. Permissible one: It may reach a man's heels, no more than that.

As for women's trails, there are two limits too:

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(1) At-Tirmithī said in his "Al-Jāmi'" (vol. 4 / p. 224): 'This hadīth allows women to hang down their trails to be able to cover themselves perfectly'.

Recommended one: woman's garment should preferably be longer than that of the man with one hand span.

Permissible one: the garment's length could be longer than that of the man with a cubit.[1]

Women used to carry out this ruling at the time of the prophet (ﷺ) and later generations.

Now you could understand the purpose of the obligation that was im-posed by *muslims* on the *zimmi* women that they must not cover their legs and feet, i.e. to be distinguished form *muslim* women as is mentioned in "Iqtidā'us Sirāt Al-Mustaqīm".[2]

[3/3] Some parents bring their children to the mosques while the later are wearing shorts:

Indeed, the prophet (ﷺ) said: '**Order [and train] your children to pray at the age of seven'**.[3] This order entails that parents should also order their children to apply all its conditions and articles too, so pay heed to this.[4]

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(1) "Fath Al-Bārī " (vol. 10. p. 259).

(2) "Iqtidā' As-Sirāt Al-Mustaqīm" (p. 59), Hijāb Al-Mar'ah al-Muslimah" (pp. 36-7), "'Aham Qadayā Al-Mar'ah Al-Muslimah" (p. 82-3) and "As-Silsilah As-Sahīhah" (vol. 1 / p. 750).

(3) The hadīth was related from Sabrah by: Ibn Abī shaibah in his "Musannaf" (vol. 1 / p. 347), Ad-Dārimī in his "Sunan "(vol. 1 / p. 333), Abū Dāwūd In his "Sunan "(vol. p. 133), Al- Tirmithī in "Al-Jāmi'"(vol. 2 / p. 259), Ibn khuzaimah in "As-Sahih "(vol. 2 / p. 102), Ahmad in his "Musnad" (vol. 3. p / 404), Ibn Al-Jārūd in "Al-Muntaqā "(no. 147), At-Tahāwī in "Mushkil Al-'Athār "(vol. 3 / p. 231), Ad-Daraqutnī in his "Sunan" (vol. 1 / p. 230), Al Hākim in "Al-Mustadrak "(vol. 1 / p. 201), Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 2 / p. 14) (vol. 3 / pp. 83-4).

At-Tirmithī considered the hadīth as "Sound and authentic". Ibn Khuzaimah, Al-Hākim and Al-Baihaqi considered it as Sahīh, the later two also said: 'It is authentic according to Muslim's conditions [of an authentic hadīth]'. This hadīth is also supported by a narration traced Back to Abdullāh Ibn 'Amru, related by: Abū Dāwūd in his "Sunan" (vol. 1 / p. 133), Ahmad in his "Musnad" (vol. 2 / p. 187), Ibn Abi Shaibah in "At-Musannaf" (vol 1. p / 347), Ad-Daraqutnī in his "Sunnan" (vol. 1 / p. 230), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 197), and Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 3 / p. 84). This chain of narration is good.

(4) From a commentary by shaikn Al-Abānī on "Jilbāb Al-Mar'ah walibāsuhah in Al-Salāt" by Ibn Taymiyyah.

[4] Doing Salāt while the Izār is let down to the ground:

Abū Hurairah (ﷺ) related that a man was once doing his *Salāt* and his Izār was let down. The prophet (ﷺ) said to him: 'go and perform *Wudū"*. The man went and performed *Wudū"*. The prophet (ﷺ) said to him a gain: 'Go and perform *Wudū"*. Another man -who was present- asked: 'O Messenger of *Allāh* (ﷻ)! Why did you ask him to perform *Wudū'*? The prophet (ﷺ) answered: 'He performed his *Salāt* while his *Izār* was let down to the ground. Verily, *Allāh* (ﷻ) does not accept [i.e. does not give reward for] the *Salāt* of he who performs it and his *Izār* is let down to the ground'.(1)

Abdullāh ibn 'Umar related: The prophet (ﷺ) said: **'Allāh (ﷻ) does not look [with mercy] at the man who drags the trail of his *Izār* out of conceit'.**(2)

Ibn Mas'ūd (ﷺ) said: 'I heard *Allāh's* (ﷻ) Messenger (ﷺ) say: **'whoever lets his *Izār* down in his *Salāt* out of conceit, his acts [of worship] are worthless and reward less in *Allāh*'s (ﷻ) sight'**.(3)

Some *'Ulamah* interpreted the hadīth that 'he has incurred sin on him self , he is not forgiven nor is preserved by *Allāh* (ﷻ) from

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(1) Narrated by: Abū Dāwūd in the book of prayer, chapter: Letting the garment down in Salāt, (vol. 1 / p. 172) (no. 638) and in the book of clothes, chapter: Narrations concerning the ruling of letting the Izār down, (vol. 4 / p. 57) (no. 4086), Ahmad in his "Musnad "(vol. 4 / p. 67), An-Nasā'ī in his "As-Sunan Al-kubrā", the Book of Adornments, as in mentioned in "Tuhfatul Ashrāf "(vol. 11 / p.188). An-Nawawī said in "Riyādus Salihīn "(p. 795) and in "Al-Majmū' " (vol. 3 / p. 178), (vol. 4 / p. 457): 'This hadīth is authentic for the conditions set by Muslim for the authentic hadīth apply on it". Ath- Thahabī held the same opinion in "Al-Kabā'ir "(p. 172): Great sin no.52 "letting Izār down out of conceit" with my documentation of the hadīth. In my second verification of this hadīth, I clarified its weakness.

(2) Narrated by Ibn Khuzaimah in his "Sahīh "(vol. 1 / p. 382) in the chapter titled with: Threats against those who let their garments down in Salāt, he said: ''Ulamah disagreed regarding the hadīth's chain of narrators; some said 'It is related from Abdullāh Ibn 'Umar. I mentioned this chain in the chapter titled with "Clothes".

(3) Narrated by Abū Dāwūd In his "Sunan" in: the Book of Salāt, chapter: letting Izār down in Salāt, (vol. 1 / p. 172) (no. 637). This hadīth is also mentioned in "Sahīh Al-Jāmi'As-Saghīr "(no. 6012).

bad deeds'. Others stated: 'He does not believe in that which *Allāh* (ﷻ) made lawful or in that which *Allāh* (ﷻ) decreed as forbidden'. Others said: 'He is not following *Allāh's* (ﷻ) religion, and so *Allāh* (ﷻ) disowned him'.(1)

To conclude, the aforementioned *hadīth* states clearly the prohibition of letting one's *Izār* down in *salat* out of conceit. This opinion is held by *Ash-Shāfi'ī* and *Hanbalī* followers. It also indicates that if this act is not done out of conceit in *Salāt*, it is still a detested act.(2) This opinion is held by Ash-Shafi'iah.(3)

In his commentary on "Al-Muhallā "for Ibn Hazm, Shaikh Ahmad Shākir said: 'The author hasn't mentioned the *hadīth* which could be a hard evidence on the invalidity of the *Salāt* of the one who lets his garment down in it. Then he [Ahmad Shākir] mentioned the first *hadīth* then said: '..and this *hadīth* is authentic. An-Nawawī said in "Riyāudus Salihīn" that its chain of narrators is authentic according to Muslim's conditions for authentic narrations'.(4)

Ibn Al-Qayyim explained the meaning of the first *hadīth* saying: 'This *hadīth* indicates that letting garments down is a sin, and whoever commits a sin is ordered to perform *wudū'* and *Salāt* for doing *Wudū'* extinguishes the fire of the sin [in one's soul]'.(5)

The prophet (ﷺ) may have wanted the man to pay head to the reason that made the prophet (ﷺ) order him do *Wudū'* although he

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(1) "Bathlul Majhūd Fī Hill Abī Dawūd "(vol. 4 / p. 297), "Faid Al-Qadīr "(vol. 6 / p. 52), "Tanbīhat Hammāh Alā Malabis Al-Muslimīn Al-Yawm" (p. 23) and "Al-Majmū'(vol. 3 / p. 177).

(2) We have already shown the prohibition of letting one's garment down-whether out of conceit or not-in the previous point. And whosoever lets his garment down purposelessly will eventually fell in this horrible deed.
For more clarification, refer to "Majmū'Al-Fatāwā" by Ibn Taymiyyah (vol. 22 / p. 144), "Fath Al-Bārī" (vol. 10 / p. 259), "Awn Al-Ma'būd" (vol. 11 / p. 142) and a treatese by Sa'd Al-Miz'el "Tabsīr 'Ulī Al-Albāb bimā Jā'a Fī Jar Ath-Thiyāb" and another one by Abdullāh As-Sabt "Letting garments down ".

(3) "Tanbīhāt Hāmmah" (p. 23), "Al-Majmū'" (vol. 3 / p. 177) and "Nayl Al-Awtār". (vol. 2 / p. 112).

(4) The commentary of Ahmad Shākir on "Al-Muhallā" (vol. 4 / p. 102).

(5) "At-Tahthīb" Alā Sunan Abī Dāwūd "(vol. 6 / p. 50).

was already pure, and consequently to realize the sin he has commited. And this blessing of the prophet's (ﷺ) comited to do *Wudū'* - as an indication of external purity - leads to the purity of one's psyche of the stain of conceit, for external purity surely leads to internal purity.(1)

It is worth mentioning'that this ruling regarding *Isbāl* [letting *Izār* down] applies also on letting down the *Sarāwīl* and *Qamīs*'.(2)

A muslim, then, should pull up his clothes when ever they go down, and he will not be considered of those who let their *Izār* down intentionally.

Those who let their trails down intentionally to reach the ground, whether they by *Bisht*, *Sarāwīl* or *Qamīs* -they will surely fall in the circle of the threat mentioned in the a *hadīth* for they have no excuse in doing such a prohibited act.

Accordingly, a *muslim* must be aware of letting his garment down and fear *Allāh* (ﷻ) of such a prohibited act. His clothes must not exceed his heels in order to be of those who act in accordance with the authentic *a hadīth* and to be of those who fear *Allāh's* (ﷻ) wrath and punishment. May *Allāh* (ﷻ) guide us to the right path'.(3)

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(1) Related by Al-Qārī from the words of At- Taybī. Refer to "Bathl Al-Majhūd" (vol. 4 / p. 296), "Dalīlul Falihīn" (vol. 2 / p. 283), "Ad-Dinul Khālis "(vol. 6 / p. 166) and "Al-Manhal Al-'Athb Al-Mawrūd "(vol. 5 / p. 123) Al-Qārī added: 'The prophet (ﷺ) ordered the man to re perform the Wudū' as a sign of rejection for what he did of letting his Izār down since the man didn't realize his mistake at first. And there is an indication that the *Salāt* of him who lets his Izār down is not acceptable, but none of the reverend 'Ulamah held this opinion because the hadīth is weak!! Had this hadīth been authentic, it is then abrogated for the great group of 'Ulamah held opposite opinion'.

(2) "Majmū'Al-Fatāwā" (vol. 22 / p. 144) by Ibn Taymiyyah.

(3) All that is between commas is of the words of Shaikh Ibn Bāz-may Allāh (ﷻ) have mercy on him-when answering a question about the Hukm of letting garments down-whether out of conceit or not and whether this act is done out of necessity, coercion by parents if one is so young or following some kind of a habit. "Ad-Da'wah" magazine (no. 920) and the Shaikh's Fatāwā (p. 219).

"Fatwa concerning Doing *Salāt* behind an *Imām* who is an innovator in Religion or who lets his *Izār* down"
By: Shaikh Abdul Aziz Ibn Bāz.

The Shaikh was asked: 'Is the *Salāt* done behind an *Imām* who is an innovator or who lets his garment down valid?'

'Yes, the *Salāt* behind an *Imām* who is an innovator or the one who lets his *Izār* down is valid. This opinion is the preponderated one amongst those of the *'Ulamah's*. In case the *Imām's* innovation in religion is of the kind that gets him out of the realm of *Islām*, then doing *Salāt* behind him is invalid.

Those responsible of appointing *Imāms* should do their best in appointing those who are pure of any act or belief of deviation or innovation for leading people in *Salāt* is indeed a great trust entrusted to those appointed as *Imāms* whom people take as their example.

Letting garments down is like other sins that should be abandoned totally for the prophet (ﷺ) said: '**The part of the foot the *Izār* covers below the ankles is in Hell Fire [i.e. It will be burnt in Hell]**'.(1) Al-Bukhārī narration.

The Qamīs, Sarāwīl and the Bisht and the like all fall under this ruling. The prophet (ﷺ) said: '**Three [Kinds of] people to whom Allāh (ﷻ) will not talk [with pleasurable speech] nor look at [with mercy and kindness] on the Day of Qiyāma [Resurrection] , nor will He (ﷻ) purify them and theirs will be painful punishment (they are): the one who lets his garment down, the reminder of charities, and the trader who delivers false oaths in order to sell his goods**'.(2) Muslim Narration.

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(1) Narrated by: Al-Bukhārī in his Sahīh in the "Book of clothes", chapter: The part of the foot below the ankles covered by the Izār will be in Hell, (vol. 10 / p. 256) (no. 5887), An-Nasā'ī in the Book of Adornment, chapter: The part below the ankles is in Hell, (vol. 8 / p. 207).

(2) Narrated by: Muslim in his Sahīh in the Book of Imān, chapter: The Threat Against those who let their Izār down, (vol. 1 / p. 102) (no. 106), Abū Dāwūd in his "Sunan" in the Book of clothes, chapter: The narrations concerning letting the Izār down, (vol. 4 / p. 257) (no. 4087), At-Tirmithī in his Sunan. The book of selling, chapter: those who deliver false oaths to sell their goods (vol. 3 / p. 516) (no. 1211), =

The punishment is even worse when one drags his garment out of conceit, and he will soon receive his punishment in this world. The prophet (ﷺ) said: **'whoever hangs down his garment out of conceit, *Allāh* (ﷻ) will never look at him [with mercy] on the day of Resurrection'**.[1]

Every [male] muslim should ward off what *Allāh* (ﷻ) made forbidden upon him, such as letting garments down to the ground and other sins'.

It indeed breaks our hearts - and the heart of every muslim who hates that *Allāh's* (ﷻ) boundaries and laws be violated and who is keen on bringing happiness to other muslims - to see that this ruling is violated by both men and women. You see men letting down their garments and giving free rein for their women to shorten their garments in the way and manner they like, uncover their heads, necks and bosoms, apply perfumes out side their houses and walk out in the streets displaying their beauty and bodies for all people to see. We have no power nor might but with *Allāh* (ﷻ).

[5] Wrapping one's whole body with one garment and covering one's mouth in Salāt:

Abū Hurairah (رضي الله عنه) related **'that the prophet (ﷺ) prohibited that one wraps one's whole body with one garment and cover one's mouth in *Salāt*'**.[2]

= An-Nasā'ī in his Sunan in the Book of selling, chapter: The one who gives false oaths to sell his goods, (vol. 7 / p. 245), Ibn Mājah in his "Sunan" in the Book of Trades, chapter: "Giving oaths is detested in buying and selling" (vol. 2 / p. 744-5) (no. 2208), and At-Tayālisī in his "Musnad" (no. 467).

(1) The narrations of this hadīth were reported in the previous note.

(2) related by Ibn Khuzaimah in the book of Salāt, chapter: The prohibition of wrapping one's whole body with a garment, (vol.1 / p.379) (no. 772), Abū Dāwūd in the Book of Salāt, chapter: The narrations regarding wrapping one self with one garment in salat, (vol. 1 / p. 174), (no. 643), At-Tirmithī in the Book of Salāt, chapter: The prohibition of wrapping one self with a garment, (vol. 2 / p. 217) (no. 378), Ahmad in his "Musnad" (vol. 2 / p. 295, 341) and Al-Hākim in his "Mustadrak "(vol. 1 / p. 253). The hadīth is sound. Refer to "Sahīh Al-Jāmi'As-Saghīr "(no. 6883).

Ibn Mas'ūd, An-Nakh'ī, Ath-Thawrī, Ibn Al-Mubārak, Mujāhid, Ash-Shāfi'ī and 'Atā' all held the opinion that doing *Sadl* [i.e. wrapping oneself with one garment] in *Salāt* is prohibited.

The *'Ulamah* differed concerning the meaning of *Sadl*:

Some say: It means to let the garment down to reach the ground. This interpretation is of Ash-Shāfi'ī[1] and it is synonymous to the *Isbāl* discussed in the previous point [point four].

Imām Ahmad[2] held the opinion that *Sadl* means to place one's garment over one's shoulders then leave it hanged down with out putting one's arms into its sleeves, the chance that the shoulders be uncovered is possible. This will be discussed later *In Shā'a Allāh* (ﷻ).

Ibn Al-'Athīr, the author of "An-Nihāyah" said: '*Sadl* means to wrap one's body with a garment putting his arms inside and does *Rukū'*and *Sujūd* in such a state… This ruling also applies on the *Qamīs* and other [similar] garments'.[3]

This interpretation of the word is synonymous to "*Ishtimālus Sammā'* " which *Allāh's* Messenger (ﷺ) prohibited as Abū Sa'īd Al-Khudrī related. [4]

Linguists say that *Ishtimālus Sammā'* means to wrap one's body with a garment with out leaving out lets for the arms to get out from.

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(1) "Al-Majmū'"(vol. 3 / p. 177) and "Ma'ālim As-Sunan" (vol. 1 / p. 179).

(2) "Masā'il Ibrāhīm Ibn Hāni "for Ahmad Ibn Hanbal" (no. 288).

(3) "An-Nihāyah Fī Gharib Al-Hadīth wal 'Athar" (vol. 3 / p. 74).

(4) Narrated by: Al-Bukhārī in the Book of Salāt, chapter: clothes that cover the private parts (vol. 1 / p. 476) (no. 367), Abū Dāwūd in the book of Sawm, chapter: Fasting the two Eid days (vol. 2 / p. 319-20) (no. 2417), An-Nasā'ī in the Book of Adornments, chapter: The prohibition of Ishtimālus Sammā' (vol. 8 / p. 210), Ibn Mājah in the Book of clothes, chapter: Kinds of clothes forbidden to be worn, (vol. 2 / p. 1179) (no. 3559).

Ibn Qutaibah said: 'It [the garment] was called *Sammā'* because it covers the whole body and makes it like the rock with no holes at all'.(1)

This misdeed leads to other mistakes such as:

[1/5] wearing jackets with out putting one's arms into its sleeves:

Abū 'Ubaid said: 'The *Sadl* is wearing the clothes without inserting one's arms into its sleeves.

If the arms are inserted into the sleeves then this is not *Sadl*'.(2)

Abū 'Ubaid's statement indicates that if the garment's sleeves are totally connected to the garment itself and they are part of it, then it is not *Sadl* if one does not put one's arms into its sleeves such as the case with "*Qabā'* " and " *'Abā'a*".

As-Safārīnī reported: 'Shaikhul Islām Ibn Taymiyyah was once asked about wearing *Qabā'* without putting one's arms it its sleeves, is it considered a detested act?' He said: 'The *'Ulamah* agreed unanimously that there is nothing wrong with that; it is not *Sadl* and it is not an act of the Jews'.(3)

The Shaikh's opinion is born out from the prophet's (ﷺ) hadīth narrated by Muslim and traced back to Wā'il Ibn Hujr. **Wā'il once saw the prophet (ﷺ) when he stood to do Salāt; the prophet (ﷺ) said: "*Allāhū Akbar*", wrapped himself with his garment then put his right hand on his left. When he wanted to bow down for (Rukū'), he (ﷺ) took his hands out of the garment and then raised them [for *Takbīr*]…**'.(4)

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(1) "Fath al-Bārī "(vol. 1 / p. 477), "Sharh As-Sunna" (vol. 12 / p. 16)' "Gharīb Al-Hadīth" (vol. 4 / pp. 192-3) and "Al-Majmū '", (vol. 3 / p. 173). Ash-shawkānī said in "Nayl Al-Awtār" (vol. 2 / pp. 67-8)-after having reported the different opinions about the interpretation of the word Sadl-'This hadīth could be interpreted in different ways since Sadl covers the whole range of these interpretations. This is the strongest interpretation for the hadīth'.

(2) "Gharīb Al-Hadīth "(vol. 3 / p. 482) and "Fath Al-Bārī "(vol. 10 / p. 362).

(3) "Ghithā' Al-Al Bāb "(vol. 2 / p. 156).

(4) Narrated by Muslim in his "Sahīh "(no. 277) ; the summarized version.

[2/5] Covering one's mouth in *Salāt*:

The prophet (ﷺ): '**forbade that one covers one's mouth while doing *Salāt***'. It is also a detested act for one to cover one's mouth with one's hand unless it is for suppressing yawning for this is the Sunnah as narrated by Abū Sa'īd Al-Khudrī that the prophet (ﷺ) said: '**When one yawns he should cover his mouth with his hand lest *Shaitāan* enters through it**'.(1) This ruling applies to both women and men, yet covering one's mouth does not nullify *Salāt.*(2)

As for covering the nose in *Salāt*, two opinions were held. The first: It is a detested act for 'Umar detested it. The second: It is permissible for the aforementioned *hadīth* forbade only covering the mouth not any other part of the face.(3) However, covering the nose in *Salāt* entails covering the mouth. Accordingly, the first opinion is sounder. *Allāh* (ﷻ) knows what is best and right. Covering one's mouth in *Salāt* is only permissible at times of necessity.(4)

[6] Tucking up clothes in Salāt:

Some muslims tuck up their clothes before they begin their *Salāt* which is something forbidden. Ibn'Abbās related, 'the prophet (ﷺ) said: '**I was ordered to prostrate on seven bones, was forbidden to tuck up my clothes and to collect my hair in *Salāt***'.(5)

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(1) Narrated by Muslim in the book of Zuhd, chapter: Tashmiatul 'Ātis and the desteting of yawning, (vol. 4 / p. 2293) (no. 2995).
(2) "Al-Majmū'"(vol. 3 / p. 179).
(3) "Al-Mughnī" (vol. 1 / p. 623).
(4) Al-Fatāwā (vol. 1 / p. 83) by Abdul Azīz Ibn Bāz.
(5) Narrated by Muslim in the Book of Salāt, chapter: The organs of prostration and the prohibition of tucking up clothes and gathering hair in Salāt, (vol. 1 / p. 354) (no. 490), An-Nasā'ī in the book of Salāt, chapter: The prohibition of tucking up hair in prostration, (vol. 2 / p. 215), Ibn Mājah in the book of doing Salāt, chapter: Tucking up clothes and gathering hair in Salāt, (vol. 1 / p. 331) (no. 1040), Ibn Khuzaimah in the Book of Salāt, chapter: The prohibition of tucking up clothes in Salāt (vol.1 / p. 383) (no. 782). I mentioned the first part of the hadīth's narrations when editing "Man Wāfaqat Kunyatuhu Kunyata Zawjihi Mina As-Sahābah" by Ibn Hayawayh.

Ibn Khuzaimah dedicated a chapter of his book "The Sahīh" for this issue and titled it with "Tucking up clothes in *Salāt*".[1]

An-Nawawī said: 'The *'Ulamah* agreed that it is a forbidden act to tuck up clothes, roll up sleeves or the like in *Salāt*'.[2]

Imām Mālik said -concerning rolling up sleeves, then performing *Salāt* in such a state: 'If one did this act while working then started his *Salāt* in such a state, it is all right but if he did it intentionally for doing *Salāt* or during it then there is no good in it'.[3]

In my opinion, the prohibition mentioned in the *hadīth* is a general one whether one tucks up his clothes or collects his hair before or during doing *Salāt.*

An-Nawawī said: 'Tucking up clothes or collecting hair is something detested. If one does *Salāt* in such a state, he has done something bad but his *Salāt* is correct and valid. Abū Ja'far, Muhammad Ibn Jarīr At-Tabarī held this opinion and related the *'Ulamah's* unanimous agreement on it. Ibn Al-Munthir related from Al-Hasan Al-Basri that if one does such an act and then performed *Salāt*, he should repeat it'.[4]

Then he continued saying: 'Al-*Jumhūr's* opinion is that this prohibition is a general one whether it is done intentionally for *Salāt* or before it'. Ad-Dāwūdy, however, said: 'The prohibition is addressed to those who do this act intentionally for *Salāt*. The sounder opinion is the first one, which was held by the *Sahāba* and others'.[5]

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(1) "Sahīh Ibn khuzaimah" (vol. 1 / p. 383).
(2) "Sharh Sahīh Muslim" (vol. 4 / p. 209).
(3) "Al-Mudawwanah Al-Kubrā" (vol. 1 / p. 96).
(4) Sharh Sahīh Muslim (vol. 4 / p. 209).
(5) The previous reference.

[7] Uncovering shoulders in Salāt:

Abū Hurairah (ﷺ) related: *Allāh's* (ﷻ) messenger (ﷺ) said: '**No one should do *Salāt* wearing one garment and no part of it is on one's shoulder**'. An *agreed upon hadīth.*[1]

Muslim's narration states '**on both shoulders**'. Ahmad narrated both wordings.[2]

Ibn Qudāmah interpreted the *hadīth* to mean that: 'A person performing *Salāt* must cover his shoulders if he affords it'. This opinion is also held by Ibn Al-Munthir. It is related that Abū Ja'far said, 'The *Salāt* of the person who affords to cover his shoulder and does not do so is not accepted'.

The majority of the *Fuqahā'* said 'that covering one's shoulders in *Salāt* is not a pre-requisite for its validity. Mālik, Ash-Shāfi'i and the Hanafis held this opinion for shoulders are not of the private parts of man, they are like the rest of the body'.[3]

The prohibition stated in the *hadīth* entails that this act is forbidden and this has precedence over *Qiyās*.

Al-Jumhūr's opinion states the validity of the *Salāt* one performs while covering not his shoulders; and so, the 'prohibition [in the *hadīth*] means that such an act is detested not forbidden whether covering the shoulders lies under one's ability or not'.[4]

Al-Karmānī claimed that it is unanimously agreed upon that one is permitted to uncover his shoulders in *Salāt*, this is however untrue.[5] His claim is refuted considering Ahmad's and Ibn Al-

(1) Narrated by: Al-Bukhārī in the book of prayer, chapter: Doing Salāt wearing one garment (vol. 1 / p. 471) (no. 359), Muslim in the Book of Salāt, chapter: Performing Salāt wearing one garment (vol. 1 / p. 368) (no. 516), Abū Dāwūd (no. 626), Ad-Dārimī (vol. 1 / p. 318) Ash-Shāfi'in "Al-Umm" (vol. 1 / p. 77), Ibn Khuzaimah (no. 765), Abū 'Uwānah (vol. 2 / p. 61), At-Tahāwī (vol. 1 / p. 282) and Al-Baihaqī (vol. 2 / p. 238).
(2) "Al-Musnad" by Ahmad Ibn Hanbal, (vol. 2 / p 243).
(3) Al-Mughnī (vol. 1 / p. 618).
(4) "Sharh Sahīh Muslim "by An-Nawawī (vol. 4 / p. 232).
(5) "Fath Al-Bārī "(vol. 1 / p. 472).

Munthir's opinions, some of the *Salaf*,[1] some *'Ulamah*[2] and some of those well versed in religion's rulings.[3]

Ibn Hajar criticised Al-Karmānī's statement saying: 'He forgot what he himself mentioned of An-Nawawī's relating Ahmad's opinion. Ibn Al-Munthir also related from Muhammad Ibn Ali that such an act [i.e. uncovering one's shoulders in *Salāt*] is not permissible.

At-Tirmithī's statement indicates the existence of disagreement amongst *'Ulamah* concerning this issue. At-Tahāwī dedicated a whole chapter in his "Sharh Al-Ma'ānī"[4] and reported in it that Ibn 'Umar considered this act as prohibited, so did Tāwus and An-Nakh'ī. Other *'Ulamah* reported the same opinion from Ibn wahb and Ibn Jarīr. Shaikh Taqy Ad-Dīn As-subkī related that Ash-Shāfi'ī considered covering shoulders in *Salāt* as something obligatory; As-Subki agreed with him. However, most of Ash-Shāfi'ī books report a contradictory opinion'. [5]

Al-Qādī said: 'It is related that Ahmad's statement regarding this issue indicates that such an act [covering the shoulders] is not a condition in *Salāt*. Muthannah related this from Ahmad when the later gave the ruling regarding the one who does his *Salāt* wearing *Sarāwīl* and a garment that covers only one shoulder. Ahmad said: 'This is detested".

Ahmad was then asked: 'Must this man repeat his *Salāt*?' He replied in the negative.

Ahmad's opinion; however, bears many possibilities one of which is that he believed that the one who covers one of his shoulders has carried out the ruling of the *hadīth* literally.

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(1) "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / p. 232).
(2) "Al Majmū'"(vol. 3 / p. 175).
(3) "Jāmi'At-Tirmithī "(vol. 1 / p. 168).
(4) "Sharh Al-Ma'ānī "(vol. 1 / p. 377).
(5) Fath Al-Bārī (vol. 1 / p. 472).

As far as the *hadīth* is concerned, one must no do his *Salāt* with his shoulders uncovered and this has one meaning which is the obligation to cover one's shoulders in *Salāt* and the prohibition in the *hadīth* entails the invalidity of the act of worship, just like the case with covering one's private parts.(1)

It is worth saying here that it is not an obligation to cover the shoulders completely in *Salāt*, a part of them suffices.(2)

It is permissible that one covers his shoulders with a light cloth- that displays the colour of the skin. For the prophet's (ﷺ) *hadīth* orders that one should cover them with any kind of clothes - whether these clothes cover shoulders completely or part of them.(3)

We have already stated *Imām* Ahmad's opinion concerning the one who does *Salāt* while one of his shoulders is uncovered; he stated that one does not have to repeat his *Salāt.*

*** The *Fuqahā's* opinion concerning the validity of the *Salāt* of the one who places a rope or the like on his shoulders:**

Al-Khirqī's statement indicates that if one places a piece of cloth on his shoulders; this is not accepted form him for this piece of cloth is not considered as clothes literally. This opinion is also held by Al-Qādī. Ibn Qudāmah said: 'The sounder opinion is that this act [placing a piece of a cloth on the shoulders] is detested for the prophet (ﷺ) said: '**when one does *Salāt* wearing one garment; he should cross its edges on his shoulders**'. Narrated by Abu Dāwūd.

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(1) Al-Mughnī (vol. 1 / p. 619).

(2) It is worth noting here that many pilgrims and those who do 'Umrah commit a similar mistake that they do Salāt-after they do their tawāf-while in a state of Ihrām- and one of their shoulders is uncovered. This act should only be done in 'Umrah Tawāf and one of the Tawāfs done in Hajj-Tawāf al-Qudūm or Tawāf Al-Ifādah only, not in the Salāt after them . Women are excluded from this ruling for the whole of their bodies is a private part that should be covered.

(3) "Al-Mughnī "(vol. 1 / p. 619).

In addition, this order is originally stated for covering the shoulders and this order will not be achieved by placing a rope on them, for his is not literally called coverage'.[(1)]

According to what has been mentioned, you could now realize the mistake that many of those who do *Salāt* commit -especially in Summer- when they perform their *Salāt* wearing a flannel. Their *Salāt* according to the *Hanbalī Mathhab* and some *Salaf* is invalid, and it is detested according to the *Jumhūr* not to mention other mistakes they may commit such as doing *Salāt* wearing tight clothes or light transparent ones that display the shape of the private parts. We seek help from *Allāh* (ﷻ), we have no *Rabb* but Him a lone.

[8] Doing Salāt wearing clothes that bear pictures:

'Aishah said: **The prophet (ﷺ) once did his *Salāt* wearing a *Khamīsah* with decoration on. When he (ﷺ) finished his *Salāt*, he said**: **'Take this *Khamīsah* and give it to Abū Jahm bin Huthaifah, and bring me the *Anbijāniyyah* lest it's *A'lām* distracted me in my *Salāt*'**.[(2)]

The *Anbijāniyyah* -which he (ﷺ) ordered 'Aishah to bring for him -is a thick garment with no decoration on unlike the *Khamīsah*. The word "*A'lām*" , the prophet (ﷺ) used to describe the *Khamīsah* means much more than just decorations and pictures.

At-Taybī said: 'The *hadīth* about the *Anbijāniyyah* indicates that If pure hearts and noble souls are affected by pictures and

(1) The previous reference.

(2) Narrated by al-Bukhārī in his Sahīh in the Book of Salāt, chapter: Doing Salāt wearing a garment decorated with drawings, (vol. 1 / p. 482) (no. 373), Muslim in the Book of Mosques and places in which Salāt is done, chapter: To do Salāt wearing decorated garment is detested (vol. 1 / p. 391) (no. 556), An-Nasā'ī in the Book of Salāt, chapter: The allowance to do Salāt wearing decorated garment (vol. 2 / p. 72), Ibn Mājah the Book of clothes, chapter: the prophet's (ﷺ) clothes (vol. 2 / p. 1176) (no. 3550), Abū 'Uwānah in "Al-Musnad" (vol. 2 / p. 24), Mālik in "Al Muwatta' "(vol. 1 / p. 91) and Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 1 / p. 423).

decorations [in *Salāt*] , then hearts and souls that are less in purity and nobility than the former [will be more distracted from it]'.(1)

'Anas (ﷺ) said: 'Aishah used to have a *Qirām* with which she used to screen one of the walls of her home**. The prophet (ﷺ) Said: 'Take this *Qirām* away form me; it's pictures distracted me in my *Salāt*'**.(2)

This *hadīth* seems to contradict the one narrated from 'Aishah that **'the prophet (ﷺ) did not enter the house in which there was a decorated curtain'**.(3) The pictures, however, in 'Aisha's *hadīth* must have been of living creatures, unlike the pictures of the *Qirām* in Anas's *hadīth;* they must have been just decoration or *Arabesque*.(4)

Anas's *hadīth* indicates that if doing *Salāt* is detested in a place full of pictures, it is then more detested to do *Salāt* wearing clothes that bear pictures or decorations.

Al-Kastallānī said: 'If the pictures distract one in his *Salāt* - especially when they are in front of him - they will distract him even more if they are on his clothes'.(5)

Al-Bukhārī titled one of his "Sahīh's" chapters with: "Doing *Salāt* wearing something that bears pictures is detested". Al-'Ainy commented on this title saying: 'It means that this chapter is dedicated to clarify that doing *Salāt* in a house whose curtains or cloth sheets are decorated with pictures is detested, and it is even more detested if one does *Salāt* wearing clothes full of pictures'.(6)

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(1) "'Umdat AL-Qārī (vol. 4 / p. 94) and "Fath Al-Bārī" (vol. 1 / p. 483).
(2) Narrated by: Al-Bukhārī in the book of Salāt, chapter: "If one does Salāt wearing a garment that bears a cross or pictures, is the Salāt valid or not" (vol. 1 / p. 484) (no. 374) and the book of clothes, chapter: Doing Salāt wearing a garment full of decoration and pictures is detested, (vol. 10 / p. 391) (no. 5959).
(3) "Sahīh Muslim" (vol. 3 / p. 1669) (no. 96).
(4) "Irshād As-Sārī" (vol. 8 / p. 484), "'Umdat Al-Qārī" (vol. 22 / p. 74) and "Fath al-Bārī" (vol. 10 / p. 391).
(5) "Irshād As-Sārī" (vol. 8 / p. 484).
(6) 'Umdat Al-Qārī (vol. 4 / p. 74).

Al-Bukhārī included Anas's *hadīth* in one of his *Sahīh's* chapters which he titled with: "Does doing *Salāt* wearing a cloth that bears a cross or pictures renders it invalid? What is detested of all of this?".[1]

Ibn Hajar and Al-'Ainy said that Al-Bukhārī's inquiry implies that he wanted to attract our attention that this issue is of the controversial ones amongst *'Ulamah* ; so he did not want to give a decisive ruling for it. This is Al-Bukhārī's methodology when dealing with controversial issues.

The *'Ulamah* disagreed amongst themselves as to whether the prohibition from something renders the act of doing it invalid. Some say if this prohibition was directed to the act of worship itself or to one of its conditions or articles then doing this prohibition renders the worship invalid otherwise it is detested.[2]

To conclude, there is still disagreement a amongst the *'Ulamah* as to whether doing *Salāt* wearing clothes that bear pictures is valid on not. The *Jumhūr* decided that this act is detested.[3] And this view is supported by 'Aisha's narration; she said: **'I used to have a cloth that bears pictures. I used to spread it for the prophet (ﷺ)**

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(1) Sahih Al-Bukhārī (vol. 1 / p. 484).

(2) 'Umdat Al-Qārī (vol. 4 / p. 95). And Fath Al-Bārī (vol. 1 / p. 484).

(3) "Al-Mughnī" (vol. 1 / p. 628), "Al-Majmū'" (vol. 3 / pp. 179-80), "Rawdat At-Tālibīn" (vol. 1 / p. 289), "Nihāyatul Muhtāj" (vol. 2 / p. 55), "Al-Fatāwā Al-Hindiyyah" (vol. 1 / p. 107), al-Fatāwā Al-Khāniyyah (vol. 1 / p. 109) and "Al-Fiqh according to the four Mathhabs" (vol. 1 / p. 281).

Ibn Hajar stated in his "Fath" (vol. 10 / p. 391) that: 'Doing Salāt to the direction of something that bears tiny pictures or pictures with no heads is not detested'. In my opinion, Al-Ismā'īli's narration supports Ibn Hajar's view.

Al-Ismā'īlī related from Ibn 'Abbās that the prophet (ﷺ) said: '**The picture is [forbidden because of] the head; if the head is effaced or cut off, then the picture is no more called as such'**. This hadīth is Sahīh [authentic]. Refer to "As-Silsilah As-Sahīhah" (no. 1921) and "Sahīh Al-Jāmi'"(no. 3864).

However, it is not expected that pictures on clothes are headless unless there is a line to be put on the neck to show that the head is cut off. But even this is not enough; the head of a statue should be totally cut off, and the head of the picture on papers or clothes should be totally wiped out.

to do *Salāt* on. He (ﷺ) said: 'Take it away'. 'I then sewn it into two pillows'.[1]

After relating the *Hadīth*, An-Nawawī said: 'As for doing *Salāt* wearing clothes that bear pictures, a cross or decorations, it is detested. This also applies on doing *Salāt* towards their direction or on them'.[2]

It is worth mentioning the following point:

*** The Ruling concerning the *Salāt* of those who bear pictures with them:**

Imām Mālik was asked concerning a person who does his *Salāt* while wearing a ring that bears pictures. He said: 'He must not wear it and must not pray wearing it'.[3]

Al-Bahūtī said: 'It is detested for one to do his *Salāt* wearing a ring or carrying with him anything that bears pictures such as coins or the like'.[4]

Hanafi scholars; however, permitted that one could do his *Salāt* carrying coins that bear pictures.

As-Samarqandī said: 'It is permissible that one does his / her *Salāt* carrying coins that bear pictures for they are too small to be seen'.[5]

The meanings the previous a*hādīth* bear are so close; they all state that it is detested for one to do his *Salāt* carrying things that bear pictures or do *Salāt* towards pictures for they distract one from

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(1) Narrated by: Muslim in the "Book of clothes and Adornment", chapter: The prohibition of making portraits of living creatures and the prohibition of keeping pictures on clothes that are of high quality, (vol. 3 / p. 1668), An-Nasā'ī in the Book of Adornments, chapter: The pictures, (vol. 8 / p. 213), and-Dārimī in his "Sunan" (vol. 2 / p. 384).
(2) Al-Majmū'(vol. 3 / p. 180).
(3) Al-Mudawwanah Al-Kubrā (vol. 1 / p. 91).
(4) Kashshāf Al-Qinā'(vol. 1 / p. 432).
(5) 'Uyūn Al-Masā'il (vol. 2 / p. 427).

being fully given to *Salāt* and concentrating in reciting its *'Athkār,* and most important they lessen the feeling of submission in it'.(1)

The *ahādīth* also 'indicate that one should not look at any thing that may distract his full attention from *Salāt*; the prophet (ﷺ) stated this rationale in the *Khamīsah hadīth*.(2)

This rationale does not exist in case one does his *Salāt* while carrying coins that bears pictures. And since these pictures are not sanctified; they are put any where and move from one hand to another, I think there is nothing wrong with doing *Salāt* carrying them, *Allāh* (ﷻ) knows best.

When asked about the one who does his *Salāt* wearing a watch that bears a cross or pictures for living creatures, Shaikh 'Abdul 'Aziz bin Bāz said: 'If these pictures are not clearly seen, then one is permitted to do *Salāt* wearing it, but if they are seen, then one is not permitted to do *Salāt* wearing it, the prophet (ﷺ) said to 'Alī: '**Leave not a picture without wiping it out**'. The case is the same with watches that bear a cross; one should wipe it out or cover it with some kind of a paint. The prophet (ﷺ) '**used not to see any thing that bears a cross but wipes it out**'.(3)

[9] Doing Salāt wearing clothes dyed with saffron:

'Abdullāh bin 'Amru (رضي الله عنه) related: **The prophet (ﷺ) saw him once wearing two sheets of cloths dyed with saffron, he (ﷺ) said to him: 'This is of the *Kuffār* costumes, never wear them'**.(4)

In another narration, **the prophet (ﷺ) said to him: 'Did your mother asked you to wear these?'**.

I said: 'Should I wash them?'.

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(1) "Sharh Sahīh Muslim" by An-Nawawī (vol. 5 / pp. 43-4).
(2) "Sharh Sahīh Muslim" by An-Nawawī (vol. 1 / p. 44).
(3) Al Fatāwā by Abdul Azīz bin Bāz (vol. 1 / p. 72).
(4) Narrated by Muslim in the Book of clothes and Adornments, chapter: The prohibition for males to wear clothes dyed with Saffron (vol. 3 / p. 1647) (no. 2077), Ahmad in his "Musnad" (vol. 2 / pp. 162, 207, 211), Ibn sa'd in "At-Tabaqāt Al-Kubrā" (vol. 4 / p. 265) and Al-Hākim in his "Mustadrak" (vol. 4 / p. 190).

The prophet (ﷺ) said: 'Burn them'.

In a third narration, it is related that 'Abdullāh did so.[1]

Other narration states that **the prophet (ﷺ) saw 'Abdullāh wearing *a Raytah* dyed with Saffron. He (ﷺ) asked: 'What is this *Raytah* you wear?'.**

Abdullāh said: 'I knew that the prophet (ﷺ) detested it. I went back home and threw it in the oven my wife was preparing for cooking food. On the next day, the prophet (ﷺ) asked me: 'O 'Abdullāh what did you do with the *Raytah*?' I told him what I had done with it. He (ﷺ) then said: 'You could have given it to one of your wives; women are permitted to wear clothes dyed with Saffron'.[2] **'Anas (ﷺ) related that 'the prophet (ﷺ) forbade that men use Saffron on their bodies'.**[3]

'Alī (ﷺ) also said: 'The prophet (ﷺ) prohibited wearing clothes dyed with saffron'.[4]

Al-Baihaqī related from Ash-Shāfi'ī that he said: 'It is prohibited for any male -who is not in a state of Ihrām- to use Saffron on his body, if he did he must wash it off; however, it is permissible for a man to wear clothes dyed with Saffron for 'Alī has said: '**The prophet (ﷺ) forbad me and not you**'.

He then Said: 'This was narrated from many others than 'Alī (ﷺ). Then he narrated Abdullāh's bin 'Amru narration and then said: 'If this narration had reached Ash-Shāfi'ī, he would have

(1) Narrated by Muslim in his "Sahīh" (no. 2077) to the exclusion of the phrase "I did so" and Al-Hākim in Al-Mustadrak (vol. 4 / p. 190) and said: 'Its chain of narrators is authentic. This narration is supported by the following on.

(2) Narrated by Ahmad in his "Musnad" (vol. 2 / p. 196), Abū Dāwūd in "As-Sunan" (no. 4066), Ibn Mājah (no. 3603) and its chain of narrators is authentic.

(3) Narrated by Al-Bukhārī in the chapter of clothes, section: the prohibition for men to wear clothes dyed with Saffron (vol. 10 / p. 304) (no. 5846).

(4) Narrated by Muslim in the chapter of Clothes and Adornment, section: The prohibition that a man wears clothes dyed with Saffron (vol. 3 / p. 1648) (no. 2078). An-Nasā'ī in the chapter of Adornment, section: The prohibition to wear clothes dyed with Saffron (vol. 8 / p. 204) and Abū Dāwūd in the chapter of clothes, section: The prohibition of wearing silk (vol. 4 / p. 47) (no. 4044, 4048).

delivered a ruling in accordance with it in order to completely follow the *Sunnah*, as he always used to do'.(1)

Ibn Qudāmah said: 'Doing *Salāt* wearing red garment is detested according to some of our scholars'.(2)

Ibn Al-Qayyim affirmed the same and then said: 'How could one think that the prophet (ﷺ) wore pure red clothes?! By *Allāh*, *Allāh* (ﷻ) protected him from such an act. This misconception by some scholars was born out from the *hadīth* that stated that the prophet (ﷺ) wore a red *Hullah*'.(3)

Explaining the meaning of *Hullah*,(4) Ibn Al-Qayyim said: 'Some thought that the colour of the *Hullah* was pure red, on the contrary; it was a two-sheet, Yemeni-made cloths that were decorated with red and black lines like other *Yemenī Burds* which are known as *Hullah*. But pure red cloths are prohibited to be worn'.(5)

Ash - Shawkānī refuted Ibn Al-Qayyim's opinion in "Sharhul Muntaqā" saying that: 'The *Sahābī* -who is of the pure native Arab speakers- described the prophet's (ﷺ) *Hullah* to be pure red and we should read his words as they literally mean; the *Hulla* was red coloured only. Resorting to figurative meanings, one needs a hard evidence.

The *Sahābī* - who described the colour of the prophet's (ﷺ) *Hullah* - meant the linguistic meaning of red. Nothing in the Arabic

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(1) "Fath Al-Bārī "(vol. 10. p. 304) and "Sharh Sahīh Muslim" by An-Nawawī (vol. 14 / p. 54) and he stated Al-Baihaqī's statements and then said: 'As for Al-Bahiaqī's, he clarified this issue clearly in his book "Ma'rifatus Sunnan" saying: 'Some Salaf forbade that one should wear clothes dyed with Saffron, and it is the opinion of Abū Abdullāh Al-Hulaimī while some other scholars permitted it, in any case Sunnah must be followed, Allāh (ﷻ) knows best'.

(2) Al-Mughnī (vol. 1 / p. 624).

(3) Zād Al-Ma'ād (vol. 1 / p. 139).

(4) At-Tabarānī in "Al-Awsat "(vol. 2 / p. 53) through achain of narrators who are all reliable and trust worthy as is mentioned in "Al-Majma'" (vol. 2 / p. 198), traced back to Ibn 'Abbās that the prophet (ﷺ) used to wear the red Burdah on the Eid day'. "As-Silsilah As-Sahīhah" (no. 1279).

(5) The previous reference.

language supports the view of those who said that the word "red" means "red mixed with another colour". Indeed, *Shar'*meanings should be established upon hard evidences'.(1)

Ash-Shawkānī summarized his view eloquently and concisely saying: 'This is of the controversial issues; the soundest of all opinions is the one that states the prohibition of wearing clothes dyed with red colour the origin of which is Saffron for it produces a certain range of red. Otherwise all red clothes the origin of their colour is not Saffron are permissible to be worn.(2)

So be ware, dear *muslim* brother, of wearing Saffron dyed clothes. Stick to the prophet's (ﷺ) guidance and ward off violating the *Shar'*rules. May *Allāh* (ﷻ) help us to love him and seek His pleasure; He is indeed *Jawād, Karīm, Samī'* and *Mujeeb.*

[10] Doing Salāt while one's head is uncovered:

A man may do his *Salāt* with his head is uncovered unlike women; their heads are part of their private parts that should be totally covered.

However, a male *muslim* should preferably be in his most beautiful and neatest shape when he does his *Salāt*, so he should preferably wear a turban or any kind of head cover.

Uncovering the head in *Salāt* for no legal reason is one of the detested act especially in obligatory and congregational *Salāt.*(3)

Al-Albānī said: 'I think, doing *Salāt* while the head is uncovered is a detested act for a *muslim* should be in his most beautiful Islamic appearance when doing *Salāt*. **The prophet (ﷺ) said**: '***Allāh* (ﷻ) is more worthy that one beautifies oneself for**'.*

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(1) Nay Al-Awtār (vol. 2 / p. 92).

(2) As-Sayl Al-Jarrār (vol. 1 / p. 164-5).

(3) Muhammad's Rashid Rida Fatāwā (vol. 5 / p. 1849) and "As-Sunan wal Mubtada 'āt" (p. 69).

* The first part of the hadīth is "When one of you intends to do his Salāt, he should wear his best clothes, for Allāh (ﷻ) …". This hadīth is narrated by At-Tahāwī in =

As-*Salaf* used to consider it a detested act to uncover one's head, walk in the street and get into the mosque in such a state. This bad habit has actually got into our Islamic countries through colonization and *muslims* regretfully adopted it blindly and hence loosing most of their Islamic characteristics. This [*hadīth*][(1)] should not be taken as a pretext to abandon this Islamic tradition especially when doing *Salāt.*

As for some Egyptian *muslim* brethren who claim that one is permitted to uncover his head [in *Salāt*] like he does in *Hajj*, this is indeed a false analogy. Uncovering the head in *Hajj* is one of its rites that no other act of worship shares. Had this kind of analogy been correct, then uncovering one's head in *Salāt* would have been obligatory since it is so in *Hajj*. Those who claim the first part of this conditional clause should stick to its second part otherwise it should be totally abandoned and they had better do so'.[(2)]

It was not proved that he (ﷺ) did his *Salāt* while uncovering his head. If he (ﷺ) had done so, it would have been related by the *Sahāba*. Whoever claims that the prophet (ﷺ) did so must present the proof, for truth must always be followed.[(3)]

It is worth saying here that the one who does his *Salāt* while uncovering his head, his Salāt is correct although he has done a detested act as Al-Baghawī and many other '*Ulamah* stated.[(4)]

= 'Sharh Ma'ānī Al-'Athār "(vol. 1 / p.221), At-Tabarānī and Al-Baihaqī in "As-Sunan Al-Kubrā "(vol. 2 / p. 236). Its chain of narrators is sound as is mentioned in "Majma'Az-Zawā'id "(vol. 2 / p.51). "As-Silsilah As-Sahihah "(no. 1369).

(1) The hadīth states **Sometimes, the prophet (ﷺ) used to take off his turban and place it in front of him in Salāt as a Sutra**". This is a weak Hadīth. Al-Albānī said: 'Ibn 'Asākir was the only one to narrate it. I clarified its points of weakness in the "Silsilah Ad-Da'īfah" (no. 2538)… Had this hadīth been authentic, it does not mean by any means to uncover one's head all the time, it only indicates that he (ﷺ) used to do so if he had no Sutra, for taking Sutra is much more important than covering the head.

(2) Tamām Al-Minnah Fī At-Ta'līq Alā Fiqh As-Sunnah" (pp. 164-5).

(3) Ad-Din Al-Khālis (vol. 3 / p. 214) and "Al-Ajwibah An-Nāfi'ah 'An Al-Masā'il Al-Wāqi'ah" (p. 110).

(4) Al-Majmū'(vol. 2 / p. 51).

Consequently, those who refrain from doing Salāt behind an *Imām* who uncovers his head, their act is improper although the *Imām* should be in his most beautiful shape in his *Salāt*, fullfilling what he could of the prophet's (ﷺ) *Sunnah*. May *Allāh* (ﷻ) guide us to the Right Path.

*** Doing Salāt wearing shoes:**

Many people think that doing *Salāt* wearing shoes is illegal and hence refusing to do it in such a state (1) although such an act is of the *Sunnan*, that are abandoned by many, the prophet (ﷺ) used to do.

In his "Sharh Ma'ānī Al-Āthār" (vol. 1 / p. 511), At-Tahāwī said: 'It is strongly proved through the authentic *ahādīth* that the prophet (ﷺ) used to do his *Salāt* wearing his shoes and he used to take them off only when there is impurity that got stuck on them. Accordingly, doing *Salāt* wearing shoes is legal'.

(1) Shaikh Muqbil Ibn Hādī Al-Wadi'ī -may Allāh (ﷻ) shower His mercy on him- explained the legality of doing Salāt wearing shoes in his treatise "Shar'iyyat As-Salāti Fin Ni'āl", "The legality of doing Salāt wearing shoes"

In pages (25-28), he discussed in details the evils of abandoning Salāt when wearing shoes and in pages (29-32) he presented the misconceptions of those who believe in the illegality of doing Salāt wearing shoes and [refuted them all].

Chapter Two
Mistakes Regarding places of Salāt

* Prostrating oneself on the soil of *Karbulā'* or a stone of its land believing in its holiness.
* Performing *Salāt* towards pictures or on carpet full of pictures and decorations.
* Performing *Salāt* on graves or towards them.
* Assigning certain spot in the mosque on which *Salāt* is always done.
* Mistakes pertaining to the *Sutra*.
* Deviation from the direction of *Qiblah* in *Salāt*

[11] Prostrating oneself on the land of Karbulā' or on a stone of its land when doing Salāt believing in its holiness and superiority:

The holinees of the land of *Karbulā'* is not proved by any of the authentic *ahādīth* not to mention prostrating oneself on its land nor the superiority of prostrating oneself on a stone of its land when doing *Salāt* -as the *Shī'ah* do.

If such an act [i.e. prostrating oneself on a holy land] were recommended, prostrating oneself on a stone taken from the land of the two *Harams* [In *Makkah* and *Madīnah*] would have been more recommended. Indeed, this is of the *Shī'ah* innovations in religion and their extravagant sanctification of the *prophet's* (ﷺ) household and their traces. The *Shī'ah* deviant minds believe that a human's mind is the main source from which *Shar'*rulings are delivered; whatever the mind decides as good or bad it must be as such. Sound minds, however, could easily recognize the falsehood of the narrations the *Shī'ah* related about the holiness of the land of *Karbulā'*

The eminent *'Ālim* Al-Albānī Said: 'I have read a treatise written by Sayyid Abdir Ridā Al-Mar 'ashī Ash-Shahrastānī, one of the *Shī'ah,* titled with "Prostration on the *Husayniyyah* land".

The writer said: 'The superiority of prostrating oneself on it [*Karbulā'*] was established through many narrations traced back to the prophet's (ﷺ) house hold which affirm its holiness and the greatness of those buried in it [i.e. Al-Husain Ibn Fatimah bint Muhammad (ﷺ)] .

The prophet's (ﷺ) house hold affirmed that prostrating on it [the land of *Karbulā'*] illuminates all that is between this land down to the seventh one. In another narration: '[prostrating on the land of *Karbulā'*] reveals the seven layers of the unseen', in a third one: '*Allāh* (ﷻ) Accepts the *Salāt* done on it more than any other place'.

A fourth narration states: ‘Prostrating oneself on the soil of Al-Husain’s grave fills the seven earths with light’.(1)

Then the *Shaikh* [Al-Albānī] commented: ‘Indeed we know that such narrations are forged ones and the prophet’s (ﷺ) household members are free from them. Further more, these narrations have no chains of narrators which a *Mhhaddith* could use to examine their authenticity. On the contrary, all these narrations are either *Mursal* or *Mu‘dal* ones’.

The writer went on in his lies claiming that such narrations are not only documented in their [the *Shiī‘ah*] books but also in the *Sunnah* ‘*Ulam’s* books ; he says: ‘The narrations pertaining to the superiority of the *Husayniyyah* land and its holiness are not only documented in our books but also in the original books of the other *Islamic* sects [meaning the books of the *Sunnah* ‘*Ulama*] through their own chains of narrators, documented by their own ‘*Ulamah* such as: the narrations documented by As-Suyūtī in “Al-Khasā’ is Al-Kubrā”, chapter: “the prophet (ﷺ) foretells the killing of Al-Husain”. In this chapter, As-Suyūti narrated more than twenty narrations from Al-Hākim, Al-Baihaqī, Abū Nu‘aim, At-Tabarānī(2) and Al-Haithamī in Al-Majma’(3) and many other well-Known narrators’. (4)

You should know, dear *muslim* brother, that there is no single *hadīth* in Al-Haithamy’s nor in As-Suyūti’s compilations that indicates the holiness of *Al-Husainiyyah* land. The a*hādīth* only affirm that Al-Husain (رضي الله عنه) will be killed there. The *Shī‘ah*, however, stick to fabricated *ahādīth* to support their claims!!

He [Sayyid Abdir Rida] went far to ascribe forged acts of worship to the prophet (ﷺ). He said: ‘The prophet (ﷺ) was the first to prostrate himself on a disc of clay after *’Uhud* battle took place between the *muslims* and the *Mushrikūn* of *Quraish* which resulted

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(1) “As-Sujūd ‘Alā At-Turbah Al-Husainiyyah” (p. 15).
(2) In the original manuscript “At-Tabarī”.
(3) Majm ‘Az-Zawā’id (vol. 9 p.191).
(4) As-Sujūd ‘Alā At-Turbā Al-Husainiyyah”. (p. 19).

in the death of Hamza, the prophet's (ﷺ) uncle. The prophet (ﷺ) then ordered all *muslim* women to weep Hamzah in their memorial gatherings. *Muslims* [the *Sahābah*] even took some of his grave soil in order to seek blessings by prostrating themselves on and making rosaries of its pebbles, as is stated in "Al-'Ard wat Turbah Al-Husainiyyah" [The land and soil of Al-Husain]. The prophet's (ﷺ) companions - among whom were many Fuqahā' - indeed did that'.[1]

"Al-'Ard wat Turbah Al-Husainiyyah" is one of the *Shī'ah* books which is full of forged facts and fabrications about the prophet (ﷺ) one of which is that he (ﷺ) was the first one to prostrate himself on a stone of the *Karbulā'* land. But, what is the relationship between this forged fact and the prophet's (ﷺ) order to *muslim* women to weep Hamzah (رضي الله عنه)?? although he (ﷺ) himself took a solemn pledge from muslim women not to weep their deaths - as is narrated by both *Bukhārī* and *Muslim* through a narration traced back to 'Umm 'Atiyyah.

Sayyid Abdir Rida built these two forged facts upon a third one which is that the prophet's companions took some of Hamzah's grave soil to prostrate on seeking its blessings!!

This is indeed a forged fact about the *Sahābah* (رضي الله عنهم) who are far away from doing such idolatry act. The writer, did not provide any authentic source from which he took these information; he only refers the reader to a book called "Al-Ard wat Turbah Al-Husaininyyah" which was written by one of the *Shī'ah* whose name is unknown.

Sayyid Abdir Rida went on in his lies saying: 'One of these [Sahābah] *Fuqahā'* is Masrūq Ibn Al-'Ajda'(d. 62) a reverend *Tābi'i* and a reliable narrator of *ahadīth* whose narrations fill the six *Sihāh*. This *Tābi'i* used to take a brick of the *Madīnah* land to prostrate on when doing *Salāt* in his journeys!! as is related by the eminent *hadīth* narrator Abū Bakr Ibn Abī Shaibah in his "Musannaf" (vol. 2) chapter, "carrying something to prostrate on in

(1) As-Sujūd 'Alā At-Turba Al-Husainiyyah. (p. 13).

journeys". He [Abū Bakr] narrated this fact about Masrūq through two ways of narration'.[1]

Commenting on Sayyid Abdir Rida's claims, Al-'Albānī said: 'Sayyid Abdir Rida's claims are a mixture of many lies; the first: the word "journeys" which he used is a general word which covers all kinds of journeys whether on mounts or by sea, the thing which contradicts the authentic fact about Ibn Masrūq's journeys. The second: 'Sayyid Abdir Rida's affirmed that Masrūq used to do such an act the thing which is not authenticated through any authentic narration. The only narration regarding this issue is a *Munaquati'* one. The third: Sayyid's statement "through two ways of narration" is not true; there is only one way of narration traced back to Muhammad Ibn Sīrīn which Ibn Abī Shaibah narrated in his "Musannaf" (vol. 2/ p.43/ no2) from Yazīd Ibn Ibrāhīm from Ibn Sīrīn who said: 'I was told that Masrūq used to carry a brick with him to prostrate on when doing *Salāt*'.

Another narration from Ibn Awn from Muhammad states that 'Masrūq used to carry a brick with him whenever he travels by ship to prostrate on when doing *Salāt*'.

These two ways of narration are actually one way; the difference is that the first one begins with "I was told", while the second one does not, although both of their narrators are reliable ones.

"*Al-Mustalah*" principles state that any additional information confirmed in any narration must be accepted and taken into consideration; consequently, the first narration is considered a weak one for there is an unknown narrator in its chain and so can not be ascribed to *Masrūq* (ﷺ) as the Shī'ah do.

The fourth: This *Shī'ī* [Sayyid Abdir Rida] has inserted in the narration that which is not originally part of it, that is "from the *Madīnah* soil". Do you know why he did so?? He did so to convince the reader that it is legally permissible for *a muslim* to

(1) The previous reference.

take something of a holy land -such as *Karbulā'*- to prostrate on when doing *Salāt* seeking its blessings!!

Since the original narration is not authentic; it is only of the *Shī'ah* fabrications, you can easily realise the falsehood of their act.

How could one dare ascribe falsehood to the prophet (ﷺ) in order to support his false claims? The *Shī'ah* are truly as many *Imāms* described them as being: 'the most lying among the all sects'. [1]

Shaikh Alī Al-Qārī said: 'A *muslim* is strongly recommended to abandon whatever the *Rāfidah* do or practice; such as prostrating oneself on a stone placed, on the carpet when doing *Salāt*. Indeed, according to the *Jumhūr* -prostrating oneself on the ground is better than on the carpet, but since placing a stone on a carpet to prostrate on is an innovation which the *Rāfidah* inserted in religion and hence one of their symbols, *a muslim* should abandon such an act for two reasons:

The first: doing it implies one's agreement with their *Bid'ah*. The second: avoidance of accusation'.[2]

[12] Performing Salāt in places or on a carpet full of pictures or decorations:

'Aisha said: '**The prophet (ﷺ) performed his *Salat* wearing a *Khamīsah* full of decorations. Having finished his *Salāt* he (ﷺ) said: 'Give this *Khamīsah* to Abī Jahm Ibn Huthaifah and bring me the *Anbiāniyyah* for it [the *Khamīsah*] distracted my attention during the *Salāt*'.**' [3]

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(1) Silsilat Al- 'Ahādith As-Sahihah (vol. 3 / pp. 162 -6) .

(2) "Tazyīn Al-'Ibārah li Tahsīn Al-Ishārah"(p. 12), "As-Sayl Al-Jarrār"(vol. 1 / p. 217).

(3) Narrated by Al-Bukhārī in his "Sahīh" (no. 373), Muslim in his "Sahīh" (no. 556), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 72), Ibn Mājah in his "Sunan" (no. 3550), Mālik in his "Al-Muwatta' "(vol. 1 / p. 91), Abū 'Uwānah in "Al-Musnad" (vol. 2 / p. 24) and Al-Baihaqī in "As-Sunan Al-Kubrā "(vol. 2 / p. 423).

Interpreting the aforementioned *hadīth,* As-San‘ānī said: ‘The *hadīth* indicates that one should avoid doing *Salāt* in a place which is full of decorations, or the like, that distract one’s attention from being totally given to *Salāt*’.[1]

Al-‘Izz ibn Abdis Salām affirmed the same and said: ‘It is detested that one does *Salāt* on a carpet full of decorations or on a carpet of high quality for being in *Salāt* means being in a state of full humbleness and submission [to *Allāh* (ﷻ)] the very thing that induced the people at *Makkah* and *Madīnah* [i.e. the *Salāf*] to perform their *Salāt* on the ground and sand’.

Then he continued saying: ‘So it is better [for *a muslim*] to follow the prophet’s (ﷺ) deeds and sayings, all of them however tiny they may be, in order to win *Allāh’s* (ﷻ) guidance and love. And whoever deserts the prophet’s (ﷺ) acts has gone astray in proportion to his desertion’.[2]

’Anas (ﷺ) said: ‘‘Aishah once screened one of her room’s walls with a *Qirām*. Upon seeing it, the prophet (ﷺ) ordered her to take away the *Qirām* and said: ‘its decorations distracted my attention from the *Salāt*’’.[3]

This *hadīth* urges muslims not to perform their *Salāt* in a place full of pictures or decorations, and includes the obligation to take away any thing that may distract their attention in their *Salāt*.

It also indicates that the *Salāt* done in a place full of pictures is valid for the prophet (ﷺ) continued his *Salāt* and did not repeat it. [4]

Shaikhul Islām Ibn Taymiyyah said: ‘No doubt, according to the *Jumhūr Al-‘Ulamah* that entering a church or any other place full of pictures and doing *Salāt* in it is strongly detested. This is indeed the truth’.[5]

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(1) “Subaul As-Salām” (vol. 1 / p. 151).
(2) Al-Izz’s Ibn Abdis Salām Fatāwā (p. 68) .
(3) Narrated by Al-Bukhārī (no. 374) and (no. 5959) .
(4) “Nayl Al-Awtār” (vol. 2 / p. 153) and “Subulus Salām” (vol. 1 / p. 151).
(5) Al-’I Khtiyārātul ‘Ilmiyyah (p. 245).

Al-Murghiynānī -one of the *Hanafi 'Ulamah*- stated that the detestation of doing *Salāt* in places full of pictures or decorations is of several levels according to their direction: 'the most detested case is when the pictures or decorations are in front of the one doing *Salāt*, the second degree is when the pictures are over one's head, then to one's right, then to one's left and the least degree of detestation is when the pictures are at one's rear'.(1)

It is indeed detested that one does *Salāt* in a place or on a carpet full of decorations or pictures for one should be fully given to *Salāt* when he / she performs it and such things distract one's attention from it. And this ruling applies on whatever distracts one's attention from it. And this ruling applies to whatever distracts one's attention from *Salāt*.

Accordingly; the *Fuqahā'* believe that this ruling applies to all kinds of pictures, wheather painted on walls or any other thing [such as clothes]. Besides distracting the praying *muslim* form *Salāt*, doing *Salāt* in a place full of them resembles the act of those who worship idols.(2) Such is the case regarding doing *Salāt* on a carpet full of pictures,(3) even if they are stepped on.(4)

*** Proofs from the *Sunnah*:**

(1) **The prophet (ﷺ) said: 'The Angels [of mercy] do not enter a house in which there are pictures'**.(5)

An-Nawawī said: 'The *'Ulamah* explained that the angels do not enter a house in which there are pictures because having pictures is one of the grave sins for they bear the idea of imitating *Allāh's* (ﷻ) creation, and the idea of worshipping idols'.(6)

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(1) Al-Hidāyah (vol. 1 / p. 295) .
(2) "Kashf Al-Qinā'"(vol. 1 / p. 432), "Al-Mughnī "(vol. 2 / p. 342), "Tafsīr Al-Qurtubī" (vol.10/p.48) and "Al-Fiqh 'Alā Al-Mathāhib Al-'Arba'ah" (vol.1 / p.283).
(3) "Kashf Al-Qinā'"(vol. 1 / p. 325), "Badā'i As-Sanā'i'"(vol. 1 / p. 337) and "Al-Fatāwā Al-Hindiyyah" (vol. 1 / p. 107).
(4) "Al-Insāf "(vol. 1 / p. 474) and "kashf Al-Qinā'"(vol. 1 / p. 325) .
(5) Narrated by Muslim in his "Sahīh" (vol. 14 / p. 85).
(6) "Sharh Sahīh Muslim" by An-Nawawī (vol. 14 / p. 84).

(2) The prophet's (ﷺ) refusal to enter the *Ka'bah* till all the pictures [and statues] in it were effaced [and destroyed].

Jābir (ﷺ) related that **the prophet (ﷺ) ordered 'Umar Ibn Al-Khattāb (ﷺ)- when *Makkah* was seized by *Muslims* - to efface all the pictures that were drawn on the walls of the Ka'bah. Having been sure this was done, the prophet (ﷺ) entered it'.**[1]

(3) Many times the *Sahābah* performed *Salāt* inside churches that were empty of pictures:

'Umar addressed [the *Nasārā* (the Christians)] saying 'We do not enter your churches only because of the pictures drawn inside them'.[2]

Ibn 'Abbās used -sometimes- to pray in the church that was free from pictures.[3]

The word "pictures"in the aforementioned narrations means pictures of living creatures [humans or animals].

Ibn Al-Qayyim said: 'The [forbidden] pictures are those of living creatures [humans or animals] - whether they are in the form of statues, engraved, drawn on walls or embroidered on clothes or beddings'.[4]

Some *'Ulamah* considered pictures of plants and trees not to be part of the prohibition.[5]

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(1) Narrated by Abū Dāwūd in his "Sunnan" (no. 4156) and Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 7 / p. 268) . Refer to "Majm 'Az-Zawā'id " (vol. 5 / pp. 172-4) for more narrations.

(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 1 / p. 531) as a Mu'allaq but was connected by Abdir Razzāq in his "Musannaf "(no. 1611) and Al-Bukhārī narrated it also in "Al-Adab Al-Mufrad" (no. 1248).

(3) Narrated by Al-Bukhārī in his "Sahīh" (vol. 1 / p. 531) as a Mu'allaq but was connected by Abdir Razzāq in his "Musannaf" (no. 1608), Al-Baghawī in "Al-Ja 'diyyāt" and in his compilation of 'Ubaidillāh's Al-'Aishy narrations as is mentioned in "Taghlīq At-Ta'līq" (vol. 2 / p. 233), Al-Fatih (vol. 1 / p. 532) and 'Umdat Al-Qārī (vol. 4 / p. 4).

(4) "At-Tahthīb 'Alā Sunnan Abī Dāwūd" (vol. 6 / p. 78).

(5) "Badā'i As-Sanā'i'" (vol. 1 / p. 337) and "Sharh Fath Al-Qadīr" (vol. 1 / p. 294).

I believe that it is indeed detested to perform *Salāt* on carpets full of pictures of trees and plants because they distract one's attention from being fully given to *Salāt* - as is understood from the *hadīth* about the *Anbijāniyyah. Allāh* (ﷻ) knows best.

[13] Performing Salāt on or towards graves:

Jundab Ibn Abdullāh Al-Bajalī (رضي الله عنه) said: 'I heard the prophet (ﷺ) -5 days before his death- say: "I have no *Khalīl* amongst you for *Allāh* (ﷻ) chose me to be His *Khalīl* as He(ﷻ) had chosen Ibrāhīm (ﷺ). If I were to choose a *Khalīl* amongst you, I would have chosen Abū Bakr to be this *Khalīl.* Indeed, those before you had taken their prophets' graves as places of worship.

Never take the graves as places of worship, indeed I forbid you to do that'. [1]

Abū Hurairah (رضي الله عنه) said: **The prophet (ﷺ) said: 'May Allāh (ﷻ) launch war on the *Jews* and the *Nasārā* [the Christians]; they took their prophets' graves as mosques [i.e. places of worship; they worshipped them].**[2]

'Aishah said: **The prophet (ﷺ) said -on his deathbed: 'May Allāh (ﷻ) curse the *Jews* and the *Nasārā* (Christians); they took their prophet's graves as places of worship'**.[3]

Ibn Mas'ūd (رضي الله عنه) said: **The prophet (ﷺ) said: 'Indeed, the worst of people are those who witness the last day of life, and those who take graves as places of worship.**[4]

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(1) Narrated by Muslim in his "Sahīh" (no. 532) and An-Nasā'i in "As-Sunan Al-kubrā" as is mentioned in "Tuhfatul Ashrāf" (vol. 2 / pp.442-3).

(2) Narrated by Al-Bukhārī (no. 437) and Muslim in his "Sahīh" (no. 530).

(3) Narrated by Al-Bukhārī (no 4441) and Muslim (no. 529).

(4) Narrated by Ahmad in "Al-Musnad" (vol. 1 / p. 435), Ibn Abī Shaibah in "Al-Musannaf" (vol. 3 / p. 345), Ibn Khuzaimah in "As-Sahīh" (no. 789), Ibn Hibbān in "As-Sahīh" (no. 340, 341), Abū Nu'aim in "Thikr Akhbār Asbahān" (vol. 1 / p. 142), At-Tabarānī in" Al-Mu 'jam Al-Kabīr" (no. 10413) and Abū Ya'lā in "Al-Musnad" (vol.1 / p. 257) and Ibn Abi Khaithamah as is mentioned in "Al-Fatih" (vol. 13 / p. 19). The hadīth's chain of narrators is good as Shaikhul Islām Ibn Taymiyyah said in "Iqtidā'us Sirātil Mustaqīm" (p. 330). Al-Haithamī considered =

The aforementioned *ahādīth* state the following rulings:

[1/13] The prohibition of taking graves-containing yard as places of worship

This is a unanimously agreed upon ruling which entails the obligation of destroying mosques built on graves and the detestation of performing *Salāt* in them. *Imām* Ahmad even considered the *Salāt* performed in such mosques as invalid.

It is also detested to perform *Salāt* in a place where there are graves even if there is no mosque built on them for every place on which one performs *Salāt* is considered as a mosque. **The prophet (ﷺ) said: 'Never sit on graves nor perform *Salāt* towards them'**.[(1)]

He (ﷺ) also said: '**Do some [of the none obligatory] *Sālāt* at your homes and never make them similar to graves**',[(2)] since no Salāt is to be performed on, towards or beside graves.

Some Fuqahā' believe that the rationale behind the prohibition of performing *Salāt* in cemeteries is that they are places of impurities which render the *Salāt* done in them invalid. Nevertheless, the circle of the prohibition encompasses more than that; doing *Salāt* in cemeteries potentially resembles the act of worshipping idols.

Imām Ash - Shāfi'ī said: 'I detest that a creature [of *Allāh* (ﷻ)] be sanctified to a degree that his tomb becomes like a mosque [to which *Salāt* is performed] the thing that leads people astray'.[(3)]

= its chain of narrators as sound in "Al-Majma'" (vol. 2 / p. 27), Al-Bukhari also narrated it in his "Sahīh "(no. 7067) as Mu'allaq and Muslim (vol. 4 / no. 2268).

(1) Narrated by Muslim (no. 972).

(2) Narrated by Bukhārī in his "Sahīh" (no. 1187) and Muslim (no. 777).

(3) Al-'Umm (vol. 1 / p. 246).

The prophet (ﷺ) stated this very rationale in his *hadīth* that says: '**O *Allāh!* Never make [People take] my grave as an idol that is worshipped**'.(1)

He (ﷺ) also told his "*Sahābah*" that the *Kuffār* [disbelievers] used to build a mosque on the grave of the righteous amongst them and engrave pictures on it. These are the worst of *Allāh's* (ﷻ) creatures in *Allāh's* (ﷻ) sight on the Day of Resurrection'.(2)

In the aforementioned *hadīth,* the prophet (ﷺ) mentioned these two [great sins]: [taking] graves [as places of worship] and [making] pictures.(3)

Accordingly;

[2/13] It is prohibited to perform Salāt in cemeteries at all even if they contain one grave only:

In "*Iqtidā' As-Sirātul Mustaqīm*", Shaikhul Islām [Ibn Taymiyyah] mentioned the disagreement -amongst Imām Ahmad's followers- concerning doing *Salāt* in a mosque neighboring a cemetery, and the least number of graves to be existing in a place to be called cemetery: three or one is enough. The Imām's followers held the two opposite opinions.

Holding the second opinion in his "*Al-Ikhtiyārātul* '*I limyyah*"; Shaikhul Islām then said: 'The Imām's and his followers' statements bear no sign of disagreement; on the contrary, their generalizations and the proofs they presented indicate clearly that

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(1) Narrated by Mālik in "Al-Muwattā' " (vol. 1 / p. 172), Ibn Sa 'd in "At-Tabaqāt Al-Kubrā" (vol. 2/pp.240-1) from 'Atā' Ibn Yasār through a sound chain of narrators. It is also narrated by Abdir Razzāq in "Al-Musannaf "(vol. 1 / p. 406), Ibn Abī Shaibah in "Al-Musannaf" (vol. 3 / p. 345) from Zayd Ibn Aslam through a good chain of narrators, Ahmad narrated it-in his Musnad-through a connected chain of narrators from Abū Hurairah (vol. 2 / p. 246), Al-Humaidy in "Al-Musnad" (no. 1025) and Abū Na 'aim in "Al-Hilyah (vol . 6 / p. 283) and (vol. 7 / p. 317) through a sound chain of narrators. Al-Bazzār and Ibn Abdil Barr considered the hadīth as authentic. Refer to Sharh Az-Zarqānī 'Alā Al-Muwattā' (vol. 1 / p. 351) and "Tanwir Al-Hawālik (vol. 1 / p. 186).

(2) "Sahīh Al-Bukhārī" (vol. 1 / no. 523- 4) and "Sahīh Muslim" (vol. 1 / no. 375-6).

(3) Refer to "Iqtidā'us Sirātul Mustaqīm" (pp. 329-30) and "Al- 'Amru bil Ittibā'Wannhyū 'An Al-Ibtida'".

doing *Salāt* even towards one grave is forbidden - which is the soundest of all opinions - for a cemetery is the place in which the dead are buried even if it consists of only one grave. Our Hanbalī Shaikhs stated that the area round the cemetery is part of it; consequently, *Salāt* must not be done there, so is the case with the area surrounding a single grave'.(1)

[3/13] There should be a barrier between the cemetery and the neighboring mosque in order that the *Salāt* in the later be valid. The wall of the mosque is not enough to be considered as a barrier between it and the cemetery.(2)

[4/13] the prohibition of doing *Salāt* in a mosque that is established over a grave is a general rule - whether the grave(s) is on its right, left, behind or front. The last one is, however, the worst of all cases for two reasons: the mosque is built on a grave and the grave is located to the front of praying muslims which is totally prohibited. (3)

[5/13] The aforementioned prohibition covers those graves which are above the ground level, unlike those which are at the bottom of the ground for the whole earth is a cemetery for the dead; *Allāh* (ﷻ) said:

﴿ألم نجعل الأرض كفاتاً * أحياءً وأمواتاً﴾

'***Have we not made the earth a receptable? For the living and the dead***'.(4)

Ash-Sha'bī said: 'Its [the earth's] bottom is [a container] for your dead and its surface is for your living'.(5)

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(1) "Al-Ikhtiyārātul 'Ilmiyyah" (p. 25) and "Tamamul Minnah" (p. 298).
(2) The previous reference and "Tahthīrus Sājid "(pp. 187- 9).
(3) "Tahthīrus Sājid" (pp. 190-1).
(4) Sūrat Al-Mursalāt (verse 25-26).
(5) Narrated by Ad-Dūlābī (vol. 1 / p. 129). Refer to "Murqāt Al-Mafātīh" (vol. 1 / p. 456) and "Tahthīrus Sājid" (pp. 113-4).

[6/13] Doing *Salāt* towards the dead placed in the direction of the Qiblah:

Shaikh Al-Qārī said: 'This [doing Salāt towards the corp] is one of the bad deeds people of *Makkah* practice; they place the dead body near the *Ka'bah* then perform their [obligatory] *Salāt* towards it'.(1)

The eminent Shaikh Al-Albānī said: 'This is indeed a hideous practice which has spread all through *Ash-Shām* [*Syria*], *Turkey* and other countries. I have recently seen a terrible photograph which shows a row of muslims doing *Salāt* and prostrating themselves towards a row of shrouded dead bodies of people who drowned in the sea'.(2)

It is worth mentioning here that the general practice of the prophet (ﷺ) was to do the *Janāzah Salāt* in the *Musallā*, not in mosques, so that *muslims* may not fall in such a hideous act against which the eminent Shaikh Al-Qārī warned'.(3)

Dear *muslim* brother, follow the footsteps of your *Salāf* in applying *Tawhīd* in all your acts and never join in your worship others with *Allāh* (ﷻ). **Allāh (ﷻ) said:**

﴿فمن كان يرجو لقاء الله فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحداً﴾

'***Whoever hopes for the meeting with Allāh (ﷻ), let him work righteousness and associate no partner in worship of his Rabb***'.(4)

[14] Assigning one place in the mosque for doing Salāt:

It is detested for any *muslim* - to the exclusion of the *Imām* - to stick to one place in the mosque to do the obligatory *Salāt* in. **Abdur Rahmān Ibn shibl said: '*Allāh's* (ﷻ) *Rasūl* (ﷺ) forbade that a *muslim* does his *Salāt* so fast like a crow when it eats, spreads his/ her arms [in prostration] as dogs do [when they sit]**

(1) "Murqāt Al-Mafātīh "(vol. 2 / p.372).
(2) "Tahthīrus Sājid" (p. 35).
(3) "Tahthīrus Sājid" (p. 36).
(4) Sūrat Al-Kahf (verse 110).

and sticks to one place in the mosque when doing *Salāt* as camels stick to their resting places’.[1]

Yazīd Ibn Abī ‘Ubaid said: ‘I used to accompany Salamah Ibn Al-’Akwa’to the mosque. He used to perform his *Salāt* towards the pole nearby the stand on which the *Mushaf* used to be placed. I enquired: ‘O Abā Muslim, I noticed that you are keen to do your *Salāt* towards that pole !’ He said: ‘Indeed. I saw the prophet (ﷺ) doing his *Salāt* towards it frequently’.[2]

There is no contradiction between Yazīd’s *hadīth* and Abdur Rahman’s for the former assigns the place in which the prophet (ﷺ) used to do his non -obligatory[3] *Salāt* and the *Sahābī* wanted to follow this *Sunnah*. So, Salamah’s *hadīth* specifies the generalisation in Abdur Rahmān’s *hadīth.* Indeed, the *Sahābah* - who are the most knowledgeable of the prophet’s (ﷺ) words- are the most knowledgeable of what is general and specific.

Yazīd’s *hadīth* indicates that *a muslim* should follow the prophet’s (ﷺ) acts and deeds and the times and places in which they used to be done .

Ibn Hajar describes the pole -mentioned in the *hadīth*- in his “Fathul Bārī” saying: ‘Some of our reverend *Shaikhs* stated that this pole is the one built in the centre of the *Rawdah*. It is known as the

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(1) Narrated by Ahmad in “Al-Musnad” (vol. 3 / no. 428, 444), Ad-Dārimī in “As-Sunan” (vol. 1 / p. 303), Ibn Hibbān in his “Sahīh” (no. 476), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 214), Abū Dāwūd in “As-Sunan” (no. 862), Ibn Mājah in “As-Sunan” (no. 1429), Al-Hākim in “Al-Mustadrak” (vol. 1 / p. 229) traced back to Tamīm Ibn Muhammad from Abdur Rahmān Ibn Shibl.

Al-Hākim said: ‘The hadīth’s chain of narrators is sound’, Ath-Thahabī held the same opinion although this is strange for he reported in “Al-Mīzān” (vol. 1 / p. 360) that Al-Bukhārī stated that Tamīm’s hadīth is doubted for ‘Uthmān Ibn Abdir Rahmān At- Tarā’ifī narrated from him’. !!

At-Tarā’ifī died in 202H or 203H; Tamīm is a Tābi‘ī, so how could the former relate from the later. This is of Ath- Thahabīs’s illusions. The truth is that no one narrated the hadith from Tamim but Abdullāh Ibn Hākim who also narrated the previous hadīth. The previous hadīth is sound as is stated by Ahmad in his “Musnad” (vol. 5 / no. 446, 447), Al-Baghawī in “Mukhtasar Al-Mu‘jam” (vol. 9 / pp.31-2) and As-Silsilah As-Sahīhah (no. 1168).

(2) Narrated by Al-Bukhārī in his “Sahīh” (no. 502).

(3) As is stated in some narrations, see: “Sharh Thulathiyyāt Al-Musnad” (vol. 2 / p. 781).

Muhājirīn pole. It was narrated that 'Aishah said: **'If people knew about the [greatness of the] pole, they would fight each other to be able to do their *Salāt* towards it'**, and that she told Ibn Az - Zubair about it who later on used to do his *Salāt* towards it frequently. Later on, I found this very information in "Tarīkhul Madīnah" by Ibn An-Najjār who said: 'The *Muhājirūn* who emigrated to *Madīnah* from *Quraish* used to gather there'. The same was mentioned by Muhammad Ibn Al-Hasan in "Akhbārul Madīnah" long before Ibn An-Najjār.(1)

The prophet's (ﷺ) words: '**…and to stick to a place in a mosque to do Salāt, as camels stick to their resting places**' indicate that *a muslim* must not resemble animals -such as camels- in their behavior and stick to one place in the mosque for doing *Salāt*.(2)

Al-Bahūtī said: 'According to the prophet's (ﷺ) prohibition to act as camels regarding their sticking to their resting places, it is detested for any *muslim* -to the exclusion of the *Imām* [the leader of *Salāt*]- to stick to one place in the mosque to do one's obligatory *Salāt* in. It is; however, permissible to do so when doing optional [supererogatory] *Salāt* as some narrations state'.(3)

Three rationales stand behind this prohibition, they are:

The First: Doing such act leads one to seeking fame and dissimulation.

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(1) "Fath Al-Bārī" (vol. 1 / p. 577). As-Safārīnī mentioned in "Sharh Thulāthiyyāt Al-Musnad" (vol. 2 / p. 783) that when he performed Hajj in 1148 H., he went to the pole and found that a niche had been already built around it in order to be distinguished and easily seen by muslims. However, the pole had been moved a little bit from its original position. He [As-Safārīnī] asked Shaikh Muhammad Hayāt As-Sindī about the purpose of this movement; the later said: 'As far as I know, the pole was moved from its original position in order that a muslim's front-when he / she prostrates him / her self in that place-be at the same spot the prophet (ﷺ) used to stand'. As- Safārīnī then asked: 'Why wasn't a sign marked to make this purpose easily achieved?' Muhammad said" 'it was indeed done; the sign is to make your shoulders on the same level with the pulpit'. As-Safārīnī joyfully said: 'I was happy to the bottom of my heart that I could not utter a word'.

(2) See: "Tahthīb Sunnan Abī Dāwūd" (vol .1 / p. 408) by Ibn Al-Qayyim.

(3) "Kash shāf Al-Qinā'"(vol. 1 / p. 319).

The Second: Doing it deprives *a muslim* from increasing the number of spots in which he does his *Salāt* and which would bear witness for one's good deeds on the Day of Resurrection.

The Third: This act makes it hard for a *muslim* to do *Salāt* in any other place for this would mean changing a habit. If a *muslim* reaches this stage, one may abandon this worship [the *Salāt*].(1)

[15] Mistakes regarding the Sutrah:

Ibn 'Umar (ﷺ) said: '**The prophet (ﷺ) said: "Never do your *Salāt* but towards *a Sutrah* and never let any one pass in front of you [while doing *Salāt*] even if you had to fight with him for *Shaitan* accompanies him**'.(2)

Abū Sa'īd Al-Khudrī (ﷺ) said: ***Allāh's* (ﷺ) Messenger said: 'When you do your *Salāt*, do it towards *a Sutrah* and come close to it. And never let any one pass between you and your *Satrah* even if you have to fight him for the *Divil* is with him'**.(3)

In another narration**, the prophet (ﷺ) said: 'for the devil passes between it [the *Sutrah*] and him [the praying muslim]'**.

Sahl Ibn Abī Hathmah (ﷺ) related that the prophet (ﷺ) said: 'when you do your *Salāt* towards *a Sutrah*, come close to it and never give a chance for Shaitān to render it invalid'.(4)

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(1) "Fathal Qadīr" (vol. 1 / p. 300) and "Ad-Dīnul Khālis" (vol. 3 / p. 203).

(2) Narrated by Muslim in his "Sahīh" (no. 260), Ibn Khuzaimah in "The Sahīh" (no. 800); the hadith's wordings are his, Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 251) and Al-Baihaqī in As-Sunan Al-Kubrā (vol. 2 / p. 268).

(3) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 279), Abū Dāwūd in "As-Sunan" (no. 697), Ibn Mājah in "As-Sunan" (no. 954), Ibn Hibban in the "Sahīh" (vol. 4 / no. 48, 49) and Al-Baihaqi in "As-Sunan" Al-Kubrā" (vol. 2. p. 267). Its chain of narrators is good.

(4) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 279), Ahmad in "Al-Musnad (vol . 4 / no.2), At-Tayālisī in "Al-Musnad" (no. 379), Al-Humaidi in "Al-Musnad" (vol. 1 / no. 196), Abū Dāwūd in "As-Sunan" (no. 695), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / no. 62) . Ibn Khuzaimah in "As-Sahīh" (no. 803), Ibn Hibbān in "As-Sahīh" (vol. 4 / no. 49), At-Tahāwī in "Sharh Ma'ānī Al- 'Athār (vol. 1 / no. 458), At-Tabarānī in "Al-Mu 'jam Al-Kabīr "(vol. 6 / no. 119), Al-Hākim in "Al-Mustadrak' "(vol. 1 no. 251), Al-Baihaqī in "As-Sunan Al-Kubrā" (vol. 2 / no. 272). The Hadīth is authentic.

In another narration, **the prophet (ﷺ) said: 'When you intend to do your *Salāt*, do it towards *a sutrah* and come close to it lest Shaitān passes in front of you'**.(1)

Commenting on Abū Sa'īd's narration, Ash - Shaw Kānī said: 'It states the obligation of doing *Salāt* towards a *Sutrah*(2)... Most of the *ahādīth* affirm this obligation to which we must adhere unless there are circumstantial evidences that may shift the prophet's (ﷺ) order from being an obligation to a recommendation. As for the prophet's (ﷺ) *hadīth*: 'Those who pass in front of you shall not harm you [i.e. your *Salāt*]', it must not be considered as one of the circumstantial evidences for avoiding whatever that could render one's *Salāt* invalid or lessens its rewards is an obligation'.(3)

The *Sutrah* protects one's *Salāt* from being invalid in case a [grown up] woman, a donkey or a black dog passes in front of him/ her - as is narrated in one of the *ahādīth* - and also prevents those who want to pass in front of him/ her(4) from doing so.

For the *Sutrah's* great importance, the righteous *Salaf* (رضي الله عنه) were keen to perform their *Salāt* towards it and urged other *muslims* to do the same and condemned those who did the opposite. 'Umar (رضي الله عنه) gives us a great example; Qurrah Ibn Iyās said: "'Umar saw me performing *Salāt* between two poles. He took hold of me and directed me towards a *Sutrah* [one of the poles] and then said: "Do your *Salāt* towards it'.(5) Commenting on this event, Al-Hāfith Ibn Hajar said: "'Umar intended to teach Ibn 'Iyās that he should do his *Salāt* towards *a Sutrah*'.(6)

Ibn 'Umar said: 'When you intend to perform your *Salāt*, do it towards *a Sutrah* and come close to it lest Shaitān passes in front of you'.(7)

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(1) Ibn Khuzaimah's wordings.
(2) "Naylul 'Awtār (vol. 3 / p. 2).
(3) "As-Saylul Jarrār" (vol. 1 / p. 176).
(4) "Tamāmul Minnah" (p. 300).
(5) Narrated by Al-Bukhārī in his "Sahīh" (vol. 1 / p. 577) and Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 370) .
(6) "Fathul Bārī "(vol. 1 / p. 577).
(7) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1/p. 279) through a sound chain of narrators.

Ibn Mas 'ūd (ﷺ) said: 'Four are of the characters of the hard - hearted people: to do one's *Salāt* without taking *a Sutrah*… or to hear the *'Athān* and not attending the congregational *Salāt* in the mosque'.(1)

'Pay heed, dear *muslim* brother - may *Allāh* guide me and you to the right path - to the series of the prophet's (ﷺ) orders of the necessity of taking *a Sutrah* in *Salāt*. Verily, obeying his (ﷺ) orders leads to obeying *Allāh* (ﷻ) for he (ﷺ) received these rulings through the *Wahy*. And reflect on the *Sahābah's* care to follow them- as did the second great Caliph 'Umar (ﷺ) and Ibn Mas'ūd (ﷺ) who considered abandoning it as one of the serious sins that equals abandoning the congregational *Salāt*'.(2)

'Anas (ﷺ) said: 'I saw the prophet's *Sahābah* rushing towards the poles of the mosque -to perform the two *Rak'ah* obtional *Salāt*(3)- between the sunset *'Athan* the prophet's (ﷺ) coming [to lead the *Salāt*].(4)

Nāfi'(ﷺ) said: 'Ibn 'Umar -who never did his *Salāt* but towards a *Sutrah'*-(5) used to do it towards one of the mosque's poles. In case they are all occupied [with praying muslims] he used to ask me to turn my back to him as *a Sutrah*'.(6)

Salamah Ibn Al-'Akwa'used to heap up stones and perform his *Salāt* towards them.(7)

The previous *'Athar* indicates the affirmed obligation of performing *Salāt* towards *a Sutrah* whether in indoor or outdoor places. This is the prophet's (ﷺ) *Sunnah*, as Ash-Shawkānī stated.(8)

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(1) Narrated Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 61) and Al-Baihaqi in "As-Sunan Al-Kubrā" (vol. 2. p. 285). The hadīth is Sahīh [authentic].

(2) "Ahkāmus Sutrah Fi Makkah and else where" (pp. 13-4), Ibn Al-Qayyim publication.

(3) This is the narration of Al-Bukhārī in his "Sahīh" (no. 620).

(4) Narrated by Al-Bukhārī in his "Sahīh" (no. 503).

(5) Narrated by Abdir Razzāq in "Al-Musannaf" (vol. 2 / p. 9) but there is a weak narrator in its chain of transmitters.

(6) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 279) through and authentic chain of narrators.

(7) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 278) .

(8) "Naylul Awtār" (vol. 3 / p. 6).

The eminent *'Ālim*, As-Safārīnī said: 'It is indeed recommended that one does his/ her *Salāt* towards a *sutrah* even if there is no chance of some one passing in front of him/ her'. *Imām* Mālik held the opposite opinion regarding the last part of As-Safārīnī's opinion and Ibn 'Aqīl Al-Hanbalī stated in his "Al-Wādih" that the *Sutrah* should be a wall or something prominent. *Imām* Ahmad held the opinion that *a Sutrah* should be wide'.[1]

The soundest of all opinions is that the order of taking *a Sutrah* is a general and a comprehensive one that should not be restricted to certain times, places or shapes. The reasons previously mentioned [by the *Imāms*] are mere mental deductions that stand on no hard evidences. *Imām* Mālik's opinion ignores the many *ahādīth* that assert the necessity of doing one's *Salāt* towards *a Sutrah*. Besides, those whom you are not able to see i.e. -Shaitān- may pass in front of your as is clearly stated in the prophet's (ﷺ) *ahādīth* and shown in his deeds'.[2]

Having mentioned some *ahādīth* about the obligation of performing *Salāt* towards a *Sutrah*, Ibn Khuzaimah said: 'These are all authentic *ahādīth* which clearly state the obligation of doing *Salāt* towards a *Sutrah*. Abdul Karim claimed that Mujāhid narrated from Ibn 'Abbās that **'the prophet (ﷺ) performed his *Salāt* in a desert [*] without having a *Sutrah*, and there were no buildings on *'Arafah* [mount] at that time**.' How could the prophet (ﷺ) do the opposite of that to which he ordered his *Sahābah*'.[3]

I believe that the lack of buildings does not entail not taking *a Sutrah* in *Salāt*; this is clearly stated in Ibn Abbās' *'Athar*. He (رضي الله عنه) said: **The prophet (ﷺ) used to do his *Salāt* in Mina not towards a wall'**.[4]

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(1) "Sharh Thulathiyyāt Al-Musnad" (vol. 2 / p. 782).

(2) "Tamāmul Minnah" (p. 304).

(*) This is a weak hadīth as Al-Albānī said in "Tamāmul Minnah" (p. 305). He said: 'It is fully narrated in "Al-Ahādithud Da'īfah" (no. 5814) with another similar ahadīth.

(3) Sahīh Ibn Khuzaimah (vol. 2 / pp. 27-8).

(4) Narrated by Al-Bukhārī in his "Sahīh" (no. 76, 493, 861, 1857, 4412), Ahmad in "Al-Musnad" (vol. 1 / no. 341) and Mālik in "Al-Muwatta' "(vol. 1 / no. 131), and others.

Ibn ‘Abbās said in another narration: **‘A staff was rooted before the prophet (ﷺ) while being on *‘Arfah* and he performed his *Salāt* towards it. A donkey passed behind it’**.[1]

Ibn At-Turkumānī said: ‘Lacking a wall does not entail the non existence of any other *Sutrah*, so on what basis did *Imām* Mālik hold such an opinion?!’ [2]

According to the previous discussion, we conclude the following points:

[1/15] Those who perform their *Salāt* with out taking *a Sutrah* have indeed committed a great mistake, even if there is a slight chance of any body -or thing- to pass in front of them, as is the case when being in a desert. This ruling applies to *Makkah* and else where.[3]

[2/15] Some *‘Ulamah* held the opinion that one should place his *Sutrah* slightly to his left or right side and must not aim directly towards it.[4]

However, there is no hard evidence that supports such an opinion.[5] Nevertheless, all cases are allowed.[6]

It is worth saying here that:

[3/15] The height of the *Sutrah* should not be less than that of a saddle if one affords it.

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(1) Narrated by Ahmad in “Al-Musnad” (vol. 1. no. 243), Ibn Khuzaimah in “As-Sahīh” (no. 840) and At-Tabarānī in “Al-Mu‘jam Al-Kabīr” (vol. 11 / no. 243). Ahmad’s chain of narrators is a sound one.

(2) “Al-Jawharun Naqī” (vol. 2 / p. 273). See also: “Ahkāmus Sutrah “(pp. 88…).

(3) More about this in “As-Silsilah Ad-Da‘ifah wal Mawdū‘ah” (no. 928) and “Ahkāmus Sutrah in Makkah wa Ghairiha” (pp. 46-8), (120-6). As for the permissibility to pass in front of a praying muslim at times of need and dire necessity, this is something unescapable- especially at times of over crowdedness. At-Hāfith Ibn Hajar held this opinion as is stated in his “Al-Fath” (vol. 1 / p. 576) and so did Az-Zarqānī in “Sharh Mukhtasar Khalīl” (vol. 1 / p. 209). Allāh (ﷻ) knows best.

(4) See: “Zād Al-Ma‘ād” (vol. 1 / p. 305).

(5) For more details see: “Nasb Ar-Rāyah” (vol. 2 / p. 84) and “Ahkāmus Sutrah” (pp. 113- 5).

(6) “Ahkāmus Sutrah” (p. 45).

This was clearly mentioned in *a hadīth* transmitted by Talha (ﷺ). He said: **The prophet (ﷺ) said: 'Do not pay attention to whoever passes in front of you while you are doing your *Salāt* so long as you have put a *Sutrah* the height of which is as that of saddle'**.(1)

'Aishah said: The prophet (ﷺ) was once asked about the height of the proper *Sutrah* -during Tabūk Battle- he (ﷺ) said: '**[Its height is] as the height of a saddle**'.(2)

Abū Thar (ﷺ) said: **The prophet (ﷺ) said: 'When you intend to perform Salāt, nothing will suffice you as *a Sutrah* but that the height of which is as that of a saddle. Less than that; a donkey, a grown up woman and a black dog render your *Salāt* invalid if they pass in front of you'**.(3)

One of the eminent *'Ulamahs'* axioms concerning the prophet's (ﷺ) speech is that the prophet (ﷺ) never deferred any piece of information needed from its proper time. Consequently, when the prophet (ﷺ) was asked about the sufficient height of the *Sutrah*, his answer was precise. Had less than that height been permissible, he (ﷺ) would have mentioned it.(4)

The height of a saddle is nearly one cubit, a stated clearly by 'Atā', Qatādah, Ath-Thawrī and Nāfi'.(5) The cubit equals the distance between the elbow down to the middle finger tip,(6) that is about 46. 2 c.m.(7)

It had been already established that the prophet (ﷺ) performed his *Salāt* towards a thin staff and a spear. This proves that the height of the *Sutrah* is much more important than its width.

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(1) Narrated by Muslim (no. 499).
(2) Narrated by Muslim (no. 500).
(3) Narrated by Muslim (no. 510).
(4) "Ahkāmus Sutrah" (p.29).
(5) See "Musannaf Abdir Razzāq" (vol. 2 / p. 9, 14, 15), "Sahih Ibn Khuzaimah" (no. 807) and "Sunan Abī Dāwūd" (no. 686) .
(6) "Lisān Al-'Arab" (vol. 3 / p. 1495).
(7) "Mu'jam lughat Al-Fuqahā' "(pp. 450-1).

Ibn Khuzaimah said: ‘Authentic evidences prove that the height of the *Sutrah* should be taken into consideration unlike its width. One of these evidences is that he (ﷺ) performed his *Salāt* towards a spear, and surely its width is not as that of a saddle.. Another evidence is his (ﷺ) order for the *Sahābah* (ﷺ) to take *a Sutrah* in *Salāt* even if it were an arrow’.[(1)]

Accordingly, if a muslim affords to take *a Sutrah* of any kind - be it a staff, piece of furniture, heap of sand or stones, as Salamah did, he should do so and must not take a line he draws on the ground to be his *Sutrah*.

It is worth mentioning here that the *hadīth* that states that a line on the ground suffices as *a Sutrah* in *Salāt* is a weak *hadīth*, as stated by Sufyān Ibn ‘Uyaynah, Ash-Shāfi‘i, Al-Baghawī and others. Commenting on such *a hadīth*, Ad - Dāraqutnī said: ‘It is not authentic, not even sound’. Ash-Shāfi‘ī said -in “Sunan Harmalah”: ‘Drawing a line on the ground to be as *a Sutrah* is a mistake, unless such an act is established in an authentic *hadīth*’. Mālik considered it in “Al-Mudawwanah” as: ‘Something null and void’.

The *hadīth* was also considered as weak by Ibn As-Salāh, An-Nawawī, Al-‘Irāqī and others.[(2)]

Additional Points:

[4/15] the *Ma’mūm* does not have to take *a Sutrah* in the congregational *Salāt* for this falls under the responsibility of the *Imām*. It is a widespread misconception that each *Ma’mūm* is *a Sutrah* for the one behind, then what about the first row of the praying *muslims*?? Besides, this misconception entails that walking between rows is prohibited; the opposite of which is firmly established in many *ahādīth*. One of these *ahādīth* is narrated by **Ibn ‘Abbās who said: ‘Al-Fadl and I once came to ‘Arafah riding a she donkey. The prophet (ﷺ) was performing his**

(1) “Sahīh Ibn Khuzaimah”(vol. 2 / p. 12).

(2) Refer to: “Tamāmul Minnah” (pp. 300-2), “Ahkāmus Sutrah” (pp. 98-102)”, “Sharh Sahīh Muslim” (vol. 4 / p. 216) and “Tahthībut Tahthīb” (vol. 12 / p. 199).

congregational *Salāt.* We dismounted the she donkey, walked between the rows and joined other *muslims* in their *Salāt.* (The she donkey passed in front of the first row).(1) the prophet (ﷺ) said nothing to us'.(2)

It may be raised that the prophet (ﷺ) may not have seen the donkey passing in front of the first row. The answer to this is that the prophet (ﷺ) could even see that which is behind him. **He (ﷺ) said to his *Sahābah:* 'Do you see my *Qiblah* here, by *Allāh* (ﷻ)! Nothing that you do in *Rukū'*or *Sujūd* that I can not see; indeed I can see you from my back.'** (3)

Ibn Abdil Barr said: 'Ibn 'Abbās' narration specifies that of Abī Sa'id's which says: **'when you perform your *Salāt* never let any one pass in front of you'**, for the later hadīth concerns the *Imām* and the *Munfarid* [the one who does his/ her *Salāt* individually]. As for the *Ma'mūm,* his / her *Salāt* is valid no matter who passes in front of him/ her as stated in Ibn 'Abbās's narration. This ruling is a unanimously agreed-upon one between the *'Ulamah*'.(4)

According to what has been mentioned, it is understood that the congregational *Salāt* is actually considered as one *Salāt* not numerous ones equal to the number of those who are doing it, so one *Sutrah* is sufficient.(5)

[5/15] If the *Imām* ignores taking *a Sutrah*, he has indeed done a great mistake; however, this does not entail that each *Ma'mūm* should find a *Sutrah* for him / her self and to prevent anyone from passing in front of him/her.(6)

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(1) This sentence was narrated through a separate narration by Al-Bukhārī in his "Sahīh" (no. 1857).
(2) Narrated by Muslim in his "Sahīh" (no. 504).
(3) Narrated by Al-Bukhārī in his "Sahīh" (no. 418, 471). See: "Ahkāmus Sutrah" (p. 22).
(4) "Fathul Bārī "(vol. 1 / p. 572).
(5) "Faidul Bārī "(vo. 2 / p. 77).
(6) Refer to: "Ahkāmus Sutrah" (pp. 21-2).

[6/15] A question may be raised: **what should the *Masbūq* do when he / she performs the *Rak'āt* he/ she missed with the *Imām*??**

Imām Mālik said: 'the *Masbūq* could come closer to any *Sutrah* he/ she could reach - moving left, right, forward or backward. In case the *Sutarh* is very far from him/ her, he/ she could stay in his/ her place and does his/ her best not to let any one pass in front of him/ her'.(1)

Ibn Rushd held the same opinion is his "Fatāwā" and added: "whoever passes in front of hem/ her has incurred a sin on him/ her self, unlike the one who passes between the rows in the congregational *Salāt* for the *Imām* is the *Sutrah* of the praying *muslims.* May *Allāh* (ﷻ) guide us to all that which is the best'.(2)

Many other 'Ulamah held the same opinion.(3)

[16] Deviating from the Qiblah:

Unfortunately, most of our old mosques are not built precisely towards the *Qiblah,* their deviation from it is sometimes slight and sometimes great the thing which forced those responsible for them to place certain ropes on the ground to show the accurate direction of the *Qiblah*.

Other ropes were placed to urge muslims to straighten their rows in their *Salāt* and stand close to each other the thing which most muslims ignore and which indicates how ignorant muslims became of the proper manner of standing in congregational *Salāt.*(4) This will be discussed later in details. May *Allāh* (ﷻ) who is our only *Rabb* guide us to that which is the best.

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(1) "Sharh Az-Zarqānī 'Alā Mukhtasar Khalīl" (vol. 1 / p. 208).
(2) "Fatāwā Ibn Rushd" (vol. 2 / p. 904).
(3) Refer to: "Ahkāmus Sutrah" (pp. 26-7).
(4)Refer to: "Al-Masjid Fil Islām" (pp. 33- 4).

Chapter Three

Mistakes regarding the Manner of Performing Salāt

* Articulating the *Niyyah* simultaneously with *Takbīratul Ihrām*.

* Reciting *Takbīr*, *Al-Fatihah* and other *'Athkār* [remembrances] secretly.

* Mistakes done in *Qiyām*:

(Not raising hands when reciting *Takbīratul Ihrām*, when bowing down for *Rukū'* and when rising from bowing, letting arms down [when reciting *Al-Fātihah*], abandoning reciting *Du 'āul Istiftāh*, and the *Isti'āthah* before reciting *Al-Fātihah,* repeating *Al-Fātihah* more than once, raising one's sight towards the sky or any other place except the place of *Sujūd*, closing ones eyes in *Salāt*, and moving a lot in it).

* Mistakes done in *Rukū'* and rising from it:

(Abandoning the *'Athkār* that should be recited in these two positions, doing *Rukū'* and *qiyām* so fast without quiescence, doing *Qunūt* so often and abandoning it at times of afflictions).

* Mistakes done in *Sujūd:*

(Not reaching the ground completely, doing *Sujūd* so fast, mistakes regarding the manner of doing *Sujūd*, uncovering the parts of the body used in *Sujūd* [in order to touch the ground], doing *Sujūd* on the ground only or part of it, raising something for sick people to do *Sujūd* on, reciting the following *Du'ā'* in *Sujūd* As-*Sahw* [forgetfulness *Sujūd*]: '*Subhāna Man la Yashū Walā Yanām*'.

* Mistakes done in the sitting for *Tashahhud* and in *Taslīm*:

(Saying: 'as-*Salāmu* '*Alaika Ayyuhan Naby*' in *Tashahhud*, adding the word "*Sayyiduna*" for the *Tashahhud*, other related issues, those who condemn others for moving their index fingers when reciting *Tashahhud*, three mistakes done when reciting *Taslīm*).

[17] Articulating niyyah for Salāt simultaneously with Takbiratul Ihrām.

[1/17] Articulating *niyyah* [for *Salāt*] is not an obligation not even recommended as the *'Ulamah* agreed. On the contrary it is considered as *Bid'ah*. If one does this believing in its legality in the *Sahr*', though its ruling is displayed for him; he is indeed an ignorant that should be punished especially those who articulate it loudly causing annoyance for other *muslims* or say it more than once.

The following are some of the *'Ulamah*'*s* statements about the prohibition of articulating *Niyyah* [for *Salāt*]:

Qādī Abur Rabī' Sulaiman Ibn 'Umar Ash-Shāfi'i said: 'Articulating *Niyyah* [for *Salāt*] and reciting *Qur*'*an* with the *Imām* are not of the prophet's (ﷺ) *Sunnah*', on the contrary, they are detested acts. If articulating *Niyyah* causes annoyance for other *muslims* in *Salāt*, it is then considered *Harām* [forbidden]; believing in the opposite is one of the great mistakes. Besides, it is prohibited for any one to deliver rulings about things in religion without having the sufficient knowledge.

Abū Abudllāh Muhammad Ibn Al-Qāsim Al-Tūnisī Al-Mālikī said: '*Niyyah* lies in the heart, so articulating it is *Bid'ah* not to mention causing annoyance for other *muslims*'.

Shaikh 'Alā'ud Din Ibn Al-'Attār said: 'Articulating *Niyyah* loudly and causing annoyance for other *muslims* is *Harām*. If no disturbance is caused then articulating it is considered *Bid'ah*. If this act was done out of dissimulation then it turns to be of the great sins. Those who condemn others for articulating *Niyyah* are on the right way unlike those who believe in its legality in the religion of *Islām*; they indeed have committed an act of *Kufr*, or at least a disobedience if they do it out of ignorance. Every *muslim* should fight this *Bid'ah* according to one's capacity for this act is not of

the prophet's (ﷺ) *Sunnah* nor did his *Sahābah* practice it nor those who followed their footsteps of the *muslim 'Ulamah*'.[1]

As for articulating *niyyah* silently, it is not an obligation in *Salāt, Tahārah* nor in *Sawm* as the four *Imams* and other *muslim 'Ulamah* held it.

Abū Dāwūd asked *Imām* Ahmad: 'Should the one doing *Salāt* say any thing before reciting *Takbīratūl Ihrām*?' *Imām* Ahmad answered in the negative.[2]

As-Suyūtī said: 'It is *Bid'ah* to articulate the *niyyah* for *Salāt*, it is not of the prophet's (ﷺ) *Sunnah* nor was it the way of his *Sahāba* (رضي الله عنهم). They used to recite *Takbīr* only [at the beginning of *Salāt*]. ***Allāh* (ﷻ) said:** ﴿لقد كان لكم في رسول الله أسوة حسنة﴾

***'Indeed in the messenger of Allāh* (ﷺ) *you have a good example to follow'*.** [3]

Ash-Shāfi'ī said: 'The existance of *was-wasah* [in one's heart] concerning the *niyyah* for *Salāt* and *Tahārah* is the product of ignorance in the *Shar'* or foolishness of mind'. [4]

Articulating *Niyyah* has many bad effects [on oneself and on others]; repeating articulating *niyyah* loudly many times after reciting *Takbīratūl Ihrām* is one of them.

Ibn Al-Jawzi dealt with this very issue saying: 'It is of the *Shaitān's Waswasah* to repeat saying *Niyyah* more than once thinking that the previous one was null and void. Other *muslims* repeat reciting *Takbīratūl Ihrām* till the *Imām* reaches *Rukū'* , then they join him in it. This is indeed of the *Shaitān's waswasah* to prevent the *muslim* form gaining full reward for his acts of worship. Some of those who suffer from *Waswasah* way swear that they will

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(1) See: "Majmū'atur Rasā'il Al-Kubrā" (vol. 1 / pp. 254 - 7).
(2) "Masā'il Imām Ahmad" (p. 31) and "Majmū' Al-Fatāwā" (vol. 22 / p. 28).
(3) Sūratul 'Ahzāb (verse no. 21).
(4) See: "Al-Amru bil Ittibā' wan Nahyu 'An Al-Ibtida'" (folio 28 /B), Ibn Al-Qayyim publication.

never say *Takbīr* but once, they may even swear they will divorce their wives or abandon their wealth if they recite *Takbīr* more than once. The benevolent *Sahrī'ah* is indeed easy to be followed and is free from such defects. The prophet (ﷺ) never did such things nor did his followers'. [(1)]

Such *waswasah* is the product of the false belief that *niyyah* resides not in the heart but must be articulated. Indeed to bring to existence that which is already existed is something impossible.

Abū 'Abdullāh Az-Zubairī -of the Shāfi'i followers- misunderstood and misinterpreted Ash-Shāfi'i's statement and claimed that *Imām* Ash-Shāfi'i believes in the necessity of articulating *Niyyah* in *Salāt*. Ash-Shāfi'i's statement says: 'Doing *Hajj* and '*Umrah* without articulating their *Niyyah* is correct unlike *Salāt* which its *niyyah* must be articulated to be considered valid'.[(2)]

An-Nawawī said: 'Ash-Shāfi'ī followers said that he [Abū 'Abdillah] misunderstood Ash-Shāfi'i's statement; Ash-Shāfi'ī meant by "*niyyah*" reciting *Takbīr* [*atul Ihrām*]'.[(3)]

Defending Ash-Shāfi'i's view, Ibn Abī Al-Izz Al-Hanafī said: 'None of the four *Imāms* held that *a muslim* must articulate his *niyyah*; it indeed resides into the heart, some late scholars held the opposite opinion and falsely attributed it to *Imām* Ash-Shāfi'ī as An-Nawawī stated. This is something upon which there is a unanimous agreement'.[(4)]

Ibn Al-Qayyim said: 'The prophet (ﷺ) used to recite *Takbīr* whenever he stands for *Salāt* and say nothing before it. He (ﷺ) never articulated the *niyyah* for *Salāt* such as saying: 'I intend to do *Salāt* so and so for *Allāh's* sake facing the *Qiblah* four *Rak*'*āt* being an *Imām* (or *Ma*'*mūm*), at its due time (or *Qadā*'), nor did he say' I perform this *Salāt* done in such a time'. These are all *bida*' which were not transmitted from the prophet (ﷺ) neither through

(1) See: "Tablis Iblīs" (p. 138).
(2) See: "Al-Majmū'" (vol. 3 / p. 243).
(3) See: "Al-Majmū'" and "At-Ta 'ālum" by Bakr Abū Zeid (p. 100).
(4) See: "Al-Ittibā'" (p. 62).

authentic, sound, weak, connected or disconnected *ahādīth*, nor were transmitted from his companions, not even approved by the *Tābi'īn,* nor any of the four *Imāms.* Some late scholars misunderstood Ash-Shāfi'i's statement and falsely attributed to him that he believes in the necessity of articulating *Niyyah* in *Salāt* unlike *Sawm*.

The "*Niyyah* in *Salāt*" according to Ash-Shāfi'ī's view refers to *Takbīratūl Ihrām*. How could one imagine that Ash-Shāfi'ī could ever teach *muslims* something the prophet (ﷺ) and his companions never did.

If such an act were established in an authentic proof, we would surely comply with it for the prophet's (ﷺ) and his companions' guidance is the best of guidance and the most perfect, for it is taken from the only human who has the right to cast *Shar', Mahammad* (ﷺ)'.[1]

To conclude:

It is unanimously agreed upon that articulating *niyyah* is *Bid'ah*,[2] whoever claims it to be of the *Sunnah* has indeed ascribed false hood to *Imām* Ash-Shāfi'ī .

Proofs from the *Sunnah*:

(1) 'Aishah said: 'The prophet (ﷺ) used to begin his *Salāt* with reciting *Takbīr*'.[3]

(2) Abū Hurairah (ﷺ) said: The prophet (ﷺ) said to the man who performed his *Salāt* improperly: 'when you perform your *Salāt* do perfect *wudū'*, face the *Qiblah,* recite *Takbīr* then read as much as you wish of the *Qur'ān*.[4]

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(1) See: Zād Al-Ma'ād (vol 1 / p. 201), "Igathalūl Lahfān" (vol. 1 / pp. 136 - 9), "I'Laml Mūqi'īn" (vol. 2 / p. 371) and "Tuhfatul Mawdūd" (p. 93).

(2) See: "Al-Ifsāh" (vol. 1 / p. 56), "Al-Insāf" (vol. 1 / p. 142), "Fathul Qadīr" (vol. 1 / p. 186), "Majmū' Al-Fatāwā" (vol. 22 / p. 223), and "Maqāsidul Makallafīn Fima Yuta'abbadu Bihī Lirrabil ' Ālamīn" (pp. 123, …).

(3) Narrated by Muslim in his "Sahīh" (vol. 1 / p. 357) (no. 498).

(4) Its narrations will follow soon.

(3) Abdullāh Ibn ‘Umar (ﷺ) said: ‘I saw the prophet (ﷺ) begin his Salāt with *Takbīr* raising his hands.’(1)

Many other *ahādīth* affirm that *Salāt* begins with reciting *Takbīr* and nothing before it. The *Ulamah* agreed that if that which is in the heart is incompatible with what is articulated, it is the former that is taken into consideration not the later.(2) So what is the use of this articulation??

[2/17] It is worth saying here that it is impossible to articulate *niyyah* and recite *Takbīr* at the same time.

Ibn Abil Izz Al-Hanafi said: ‘Ash-Shāfi’i said: ‘One is unable to articulate *niyyah* and *Takbīr* and the same time. Those who claim the opposite ignore what sound sense affirms. Speech displays what is already existing in the heart. Several letters can never be articulated simultaneously, how could one articulate a statement and that which has already preceded it at the same time’??(3)

[18] Reciting Takbīr, Qur’ān and the ‘Athkār silently:

[1/18] One of the most common mistakes when performing *Salāt* is reciting *Takbīr*, *Qur’ān* and *‘Athkār* by heart [silently] as if *Salāt* consists of only mere acts with no verbal actions!! Abū Bakr Al-Asamm and Sufyān Ibn ‘Uyaynah(4) held this view and considered that *Salāt* is valid even without articulating *Takbīr*!!

They both built their opinion on *Allāh’s* (ﷻ) verse that says: ‘**And perform *Salāt***’. They considered the order in the ‘*Āyah* as a general one which the prophet (ﷺ) explained through his hadīth: ‘**Perform your *Salāt* as you have seen me performing it**’(5) and that which can be seen and perceived is only the acts not words.

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(1) Narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p. 221) (no. 738).

(2) This agreement among the *‘Ulamah* was related by An-Nawawī in “Al-Majmū‘“ (vol. 1 / p. 367).

(3) Al-Ittibā‘ (pp. 61-2).

(4) Related by Al-Kāsānī in “Badā’i‘ As-Sanā’i‘ ” (vo. 1 / p. 110).

(5) Narrated by Al-Bukhārī in “As-Sahīh” (vol. 1 / no. 155), (vol. 7 / no. 77) and (vol. 8 / p. 132), Muslim in his “Sahīh” (vol. 1 / no. 465, 466) and Abū Dāwūd in “As-Sunnan” (no. 589) .

Consequently, *Salāt* is a proper noun that refers to the acts done in it. According to this point of view, the one who is physically unable to do *Salāt* does not have to perform *Salāt* at all, and the dumb who is physically well must do it. This view is, however, an odd one which contradicts the rulings of the pure *Sharī'ah* tests; ***Allāh*** **(ﷻ) said:** ﴿فاقرءوا ما تيسر من القرآن﴾

'***So recite as much of the Qur'ān as may be easy for you***'.[1]

The order in this '*Āyah* is a general one which must be followed in accordance with the specification indicated in the following hadīth; the prophet (ﷺ) said: '**Unless *Fātihah* is recited in one's *Salāt*, it is considered null and void**'.[2]

As for the prophet's (ﷺ) *hadīth:* '**Peform *Salāt* as you have seen me performing it**', the act of seeing here refers to all of the *prophet's* (ﷺ) actions not the physical ones only. When the purport of all the previous texts are joined together, it is easily concluded

(1) Sūrat Al-Muzzammil (verse no. 20).

(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / no. 236, 237), Muslim in his "Sahīh" (vol. 1 / p. 295) (no. 394), Abdur Razzāq in his "Musannaf" (vol. 2 / p. 93), Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 143), Abū Dāwūd in "As-Sunnan" (no. 822), At-Tirmithī in "Al-Jāmi' (vol. 2 / p. 25), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 137), and "Fadā'il Al-Qur'ān (no. 34), Ibn Mājah in "As-Sunnan" (no. 837) and Ad-Dārimī in "As-Sunnan" (vol. 1 / p. 283).

Al-Hanafiyyah held the opinion that the prophet's (ﷺ) hadīth, regarding the necessity of reciting *Al-Fātihah* in Salāt, does not specify the generality of *Allāh's* order in Sūrah Al-Muzzammil; consequently the muslim doing Salāt has the choice to recite whatever is easy for him from the Qur'ān-i.e. not necessarily *Al-Fātihah*. The well- versed *'Ulamah* refuted this view saying that the apparent meaning of Allāh's (ﷻ) order is that one has the choice to recite what ever is easy for him from the Qur'ān; however, the intended meaning is to recite the Fātihah as is affirmed in 'Ubādah's narration. The general order in the Qur'ān is, then, specitfied by the prophet's (ﷺ) hadīth.

An-Nawawī said: ' The words in the verse" whatever is easy" refer to Fātihah for it is easy for every muslim to recite'. Refer to "Sahrh An-Nawawī 'Alā Sahīh Muslim" (vol. 4 / p. 103), "Fathul Bārī" (vol. 2 / pp. 242 - 3), "Ma'ālim As-Sunnan" (vol. 1 / p. 207), and "As-Saylul Jarrār" (vol. 1 / p. 213).

After all this, how could those who abandon reciting the Fātihah in Salāt seek *Allāh's* pleasure by doing such a sin just only to contradict other people's Mathhab.

that *Qur*'*ān* must be recited in all our *Salāt* -as all *'Ulamah* and the *Sahābah* before them held'.[(1)]

Were reciting *Qurn*'*ān* in *Salāt* secretly valid, the prophet (ﷺ) wouldn't have told the *Sahābī* -who did his *Salāt* improperly- to recite whatever he wishes of the *Qur*'*ān*, for reciting necessitates the movement of the tongue literally and in shar'; ***Allāh* (ﷻ) said:** ﴿لا تحرّك به لسانك لتعجل به﴾

'Move not your tongue concerning (the Qur'ān, O Muhammad (ﷺ) to make haste there with'.[(2)]

On the basis of this view, Some '*Ulamh* -who believe in the prohibition of reciting *Qur*'*ān* when one is in his/ her post sexual intercourse state, allowed such persons to recite it only by heart.

An-Nawawī said: 'The one in post sexual intercourse state, the woman in her menstrual period and in her post partum state are permitted to read the *Qur*'*ān* only by heart without articulating it, so is the case with reading from the *Musahf*'.[(3)]

Muhammad Ibn Rushd Said: 'As for reading *Qur*'*ān* by heart without articulating it by the tongue, it is not considered a real reading, for reading is the articulation of the tongue for which one is rewarded. ***Allāh* (ﷻ) said:** ﴿لها ما كسبت وعليها ما اكتسبت﴾

'***A person gets reward for that (good) he / she has earned, and is punished for what (evil) he / she has earned***'.[(4)] ***The prophet (ﷺ) said:*** '***Indeed Allāh (ﷻ) over looks one's evil intentions***'.[(5)] ***Allāh*** (ﷻ) does not punish a person for the evil one thinks to do till one does it, so is the case with that which is good; *a Muslim* is not rewarded for it unless he does it. Rewards for good deeds are indeed granted if one does them physically or verbally such as reciting the *Qur*'*ān*.[(6)]

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(1) "Badā'i' As-Sanā'i' "(vol. 1 / p. 110).
(2) Sūratul Qiyāmah (verse no. 16).
(3) See: "Al-*'Athkār*" (p. 10).
(4) Sūratul Baqarh (verse no. 286).
(5) Authentic hadīth, see: "Irwā' Al-Galīl" (vol. 7 / p. 139) (no.2062).
(6) See: "Al-Bayān wat Tahsīl" (vol. 1 / p. 491).

An-Nawawī said: ‘As for the *Ma*’*mūm* and the *Munfarid*, they should recite *Takbīr* in a low voice that they could hear themselves -provided they have good hearing faculty and do not suffer from any hearing problems. This ruling encompasses also the act of reciting *Qur*’*ān*, *Takbīr*, *Tasbīh* in *Rukū‘* , reciting *Tashahhud, Taslīm* and *Du‘ā’* whether in obligatory or optional *Salāt.* One will not be rewarded for his/her *Salāt* till one recites all its *‘Athkār* in a low voice that one could hear. As for those having hearing problems, they could raise their voices till they could hear themselves otherwise they will not be rewarded for their *Salāt*. This opinion is held by Ash-Shāfi’i and his followers. His followers recommended that a *muslim* may raise his voice till one and the one beside hear it, no more than that, as Ash-Shāfi’i stated in *Al* ‘*Umm*’.[1]

Ash-Shāfi’i followers stated that the one who temporarily became deaf should move his/ her tongue when reciting the *‘Athkār* in *Salāt* according to one’s capacity.[2]

The *Jumhūr* held the opinion that a muslim doing *Salāt* should recite its *‘Athkār* in a voice he/she could hear. Mālik followers, however, stated that it suffices *a muslim* to move his / her tongue with them. But the recommendation is to raise his/her voice -in order to bring closer different opinions.[3]

According to previous discussion, one realizes:

[2/18] The falsehood of the view that the one who spends the night at his friend’s house and wakes up at night in a state of *Janābah* is permitted to do *Salāt* without having to move his tongue at all in order to drive away suspicion. This view does not hold water.

This view is held by some Hanafīs such as Abū Yūsuf who permitted the traveler or the guest to do *Salāt* in a state of *Janābah*

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(1) Refer to: “Al-Majmū‘” (vol. 3 / p. 295).
(2) See: “Fatāwā Ar - Ramlī” (vol. 1 / p. 140) and “Hashiyat Al-Qalūbī” (vol. 1 / p. 143).
(3) Refer to: “Ad - Dīnul Khālis” (vol. 2 / p. 143).

with out having to do *Gusl* to drive away suspicion. Ibn 'Abdīn said: 'This view contradicts the soundest of the Mathhab approaches'.[1]

[19] Mistakes done during the Qiyām in Salāt:

Some muslims do many mistakes during their *Qiyām* [standing] before the hands of their *Rabb*; sometimes they abandon the prophet's (ﷺ) *Sunnah* and his manner in performing *Salāt*, sometimes they indulge in improper acts believing them to be of the *Sunnah* or just out of their imitation to their fathers [or other people]!!

The following are some of these mistakes:

[1/19]* Abandoning rising hands when reciting *Takbīratul Ihrām*, doing *Rukū'* and raising from it.

Some *muslims* abandon the *Sunnah* of raising their hands when reciting Takbīratul Ihrām, when doing *Rukū'*, when rising from it, and after the first *Tashahhud.* They may even raise their hands at improper times and positions such as: raising hands when reciting the *Takbīrat* of the Funeral *Salāt*,[2] and the *Takbīrat* recited in the *Eid Salāt*!! [3]

Those who do such acts depend on false *ahādīth* or the misinterpretation of other authentic ones such as:

(a) The false *hadīth* that states: '**whoever raises his hands in *Salāt*, his *Salāt* is invalid**'.[4]

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(1) See: "'Uqūd Rasm Al-Muftī" (vol. 1 / p. 49) accompanied with "Majmū'at Rasā'il Ibn 'Abdīn" .

(2) See: "Ahkāmul Janā'iz wa Bida'uha" (p. 116) and "Al-Muhallā" (vol. 5 / p. 128).

(3) This will follow in details, in Shā'allāh, in chapter seven.

(4) Narrated by Al-Jawraqānī in "Al-'Abātīl" (vol. 2 / no. 12) traced back to the prophet (ﷺ). He said: 'This is a false hadīth', in its chain of narration there is Ma'mūn Ibn Ahmad who is a wicked, lying fabricator and impostor'.
See: "Al-Mawdū'āt" (vol. 2 / p. 96), "Al-La'āli' Al-Masnū'ah" (vol. 2 / p. 19), "Tanzih Ash-Sharī'ah" (vol. 2 / p. 79), "Al-Majrūhīn" (vol. 3 / pp. 45- 6), "Tathkiratul Mawdū'āt" (p. 61), "Mīzānul I'tidāl" (vol. 3 / p. 429), "Lisānul Mīzān" (vol. 5 / p. 7), "Al-Fawā'idul Majmū'ah (p. 29), "Al-Asrārul Marfū'ah" (pp. 81, =

(b) **Ibn 'Umar's statement: 'Raising your hands in *Salāt* like this is by Allāh (ﷻ) *Bid'ah*. Indeed the prophet (ﷺ) never exceeded in *Salāt* this level, pointing to his chest'**. (1)

Besides being weak, this *hadīth* does not concern the problem under discussion. Ibn Hibbān said: 'Some of those who have no Knowledge in the science of *hadīth* nor its ranks held that it is *a Bid'ah* to raise one's hands in *Salāt* when doing *Rukū'* and when rising from it. Ibn 'Umar's original statement states: '**Raising your hands in *Du'ā'* to the level of your ears is *Bid'ah*, the prophet (ﷺ) never exceeded this level**'. Hammad Ibn Zaid - who related this hadīth - interpreted the words "this level" to mean "to the level of his (ﷺ) chest". Then he [Hammād] continued the rest of the *hadīth* and then added: 'The 'Arabs use the word *Salāt* to mean *Du'ā*; the word *Salāt* in Hammād's narration refer to *Du'ā* the thing which proves my view'. Then Ibn Hibban narrated from Al-Hasan Ibn Sufyān through a complete chain of narrators traced back to **Ibn 'Umar (ﷺ) to have said: 'By *Allāh*, the prophet (ﷺ) never**

= 334), "Al-Masnū' Fi Ma'rifatul Mawdū'" (p. 183), "Al-Manarul Munīf" (p. 129), "Ahādīth Mukhtārah Min Maw dū'āt Al-Jawraqānī Wa Ibn Al-Jawzī" (p. 45) and "As-Silsilah Ad - Da'īfah" (no. 568).

(1) Narrated by Al-Jawraqānī in "Al-'Abātil" (vol. 2 / no. 20) and Ibn Al-Jawzī in "Al-'Ilal" (vol. 1 / no. 429). They both considered the hadīth as a weak one because of Bishr Ibn Harb [one of the narrators] who is a weak narrator. Al-Jawraānī said: ' This is a false hadīth narrated only by Bisher Ibn Harb from Ibn 'Umr'. He then added: ' Yahyā Al-Qattān does not relate his ahādīth, so does Ibn Al-Madīnī, for they are traced back to reliable narrators only by him.Besides, Ibn Al-Ma'īn considered him a weak narrator'.

This hadīth was considered as a weak one- because of Bishr Ibn Harb - by: Ath - Thahabī in "Al-Mīzān" (vol. 1 / p. 315), "Mukhtāsar Al-'Ilal" (p. 635), and in "Ahādīth Mukhtārah" (no. 73) and by Ibn Tāhir in "Tathkiratul Mawdū 'āt" (p. 3).

Some scholars held it Bid'ah to raise one's hands when doing Rukū' and raising from it depending on the prophet's hadīth that states: ' **why do you raise your hands as if they are the tails of undomesticated horses, keep clam in your Salāt'**. This view was, however, refuted by Imām Al-Bukhārī who said: 'This hadīth pertains to Tashahhud not doing Rukū' or raising from it. The Sahābah (ﷺ) used to raise their hands when reciting Tashahhud saluting each other. Seeing this, the prophet (ﷺ) ordered them not to do so. Consequently, this hadīth must not be used as an evidence -as some ignorants do- concerning the issue under discussion for raising one's hands in Rukū' and rising from it something well - known amongst the *'Ulamah*'. (p.110) . See: "Al-Majmū'" (vol. 3 / p. 403) and "Nylul Awtār" (vol. 2 / p. 201).

raised his hands beyond the level of his chest when reciting *Du'ā'*. [(1)]

Ibn 'Umar's (ﷺ) narration supports Ibn Hibbān's opinion. It states as follows: '***Allāh's* Messenger (ﷺ) used to beging his Salāt with raising his hands to the level of his shoulders, and do the same when raising himself from *Rukū'*** '.[(2)]

This hadīth was narrated by nearly fifty of the *Sahābah* (ﷺ), ten of whom were those who had received the glad tidings of being guaranteed admision to paradise.[(3)]

Imām Al-Bukhārī said: Both Al-Hasan and Humaid Ibn Hilāl stated, 'the prophet's *Sahābah* (ﷺ) used to raise their hands [in *Salāt*], all of them…'. [(4)] It was never affirmed that the contemporary *'Ulama* in *Hijāz* and Irāq - such as Al-Humaidī, Ibn Al-Madīnī, ibn Ma'īn, Ahmad Ibn Hanbal and Ishāq Ibn Rahawaih -reported that the prophet (ﷺ) and his *Sahābah* abandoned raising their hands [In *Salāt*]'.[(5)]

Ibn Al-Qayyim (ﷺ) said: 'Pay heed to the prophet's (ﷺ) manner in doing his *Salāt*; raising his hands when doing *Rukū'* and when rising from it. After his death, his *Sahābah* (ﷺ) followed his example earnestly that Abdullāh Ibn 'Umar (ﷺ) even used to throw pebbles on those who do not raise their hands in *Salāt.* [These

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(1) "Al-Majrūhīn" (vol. 1 / p. 186).

(2) Narrated by Al-Bukhārī in his "Sahīh" (vo. 2 / p. 218) (no. 735), Muslim in his "Sahīh" (vo. 1 / p. 292) (no.390), Mālik in his "Muwatta'" (vol. 1 / p. 75) (no. 16), Ahmad in Al-Musnad" (vol. 1 / p. 147), Ash-Shāfi'ī in "Al-Musnad" (vol. 1 / p. 72), Ad - Dārimī in "As-Sunnan" (vol. 1 / p. 285), Abū Dāwūd in "As-Sunnan" (no. 721), At-Tirmithī in "Al-Jāmi'" (vol. 2 / p. 122), Ibn Mājah in "As-Sunnan" (no. 858), And Al-Baihaqī in "As-Sunnan" (vol. 2 / p. 26) and added: 'He (ﷺ) did his Salāt in that manner till he passed away'.

(3) For more details see: "Fathul Bārī" (vol. 2 / p. 220), "Al-Majmū'" (vol. 3 / p. 399), "Al-Hidāyah Fī Takhrīj Ahādīth Al-Bidāyah" (vol. 3 / p. 106), "Jalā'ul ' Aynayn Bitakhrīj Riwāyatul Bukhārī Fī Juz' Raf'ul Yadain" (p. 16,….), "Al-Mawdū'āt" by Ibn Al-Jawzi (vol. 2 / p. 98) who rejected this forged hadīth and related the narration that is traced back to the prophet (ﷺ) via several Sahābah who reported the prophet's (ﷺ) raising his hands. See also: "Ibkār Al-Minan" (p. 102,…).

(4) Al-Bukhārī, "Juz' Raf'ul Yadain" (p. 26, …).

(5) The previous reference (pp. 109- 10).

narrations report the prophet's practice as if it was done before one's eyes'.(1)

Al-Marwazi said: 'All the *'Ulamah* -to the exclusion of those in Al-kūfah- in all muslim countries unanimously agreed upon the legality of raising one's hands [in *Salāt*]'. (2)

Ash-Shāfi'ī said: 'whoever gets to know the prophet's (ﷺ) *hadīth* -concerning raising one's hands in *Salāt* when reciting *Takbīr*, doing *Rukū'* and raising form it- must follow his example'.(3)

Abdul Mālik Ibn Sulaiman said: 'I asked Sa'īd Ibn Jubair about the ruling of raising one's hands in *Salāt*. He answered: 'It is an act with which you beautifies your *Salāt*'.(4)

Al-Kashmīrī affirmed this *Sunnah* saying: 'You should Know that raising one's hands in *Salāt* is something that is *Mutawātir* verbally and practically; no part of this ruling has been abrogated'.(5)

Dear *muslim* brother, follow your prophet's (ﷺ) *Sunnan* -which is a *Mutawātirah* as Ath-Thahabi expressed-(6) earnestly and leave aside idle discussions, worthless arguments and futile disputes that may lead some ignorant to even kill the *'Ulamah* who preach it, as once has happened with *Imām* At-Tartūshī!!

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(1) Refer to: "I'lāmul Muwaqqi'īn" (vol. 2 / p. 376). Ibn 'Umar's statement was narrated by Al-Bukahri in "Juz'Raf'ul Yadain" (no. 15), Al-Humaidi in "Al-Musnad" (vol. 2 / p. 277), Ahmad as in "The Masā'il of his son" (p. 70), Ad - Dāraqutnī in "As-Sunnan" (vol. 1 / p. 289), Al-Hākim in "Ma'rifat 'Ulum Al-Hadīth" (p. 218), As-Sahmi in "Tārikh Jurjān" (p. 433) and "Manāqib Al-Imām Ahmad" (p. 83) by Ibn Al-Jawzi. The hadīth is authentic.

(2) "Fathul Bārī" (vol. 2 / pp. 219 - 20).

(3) Mentioned by As-Subki in "Tabaqātush Shāfi'iyyah Al-Kubrā" (vol . 2 / p. 100) in the biography of "Abū Ibrāhīm Ismā'īl Ibn Yahyā Al-Muzanī" .

(4) Related by Al-Bukhārī in "Juz' Raf'ul Yadain" (no. 39) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 75). Its chain of narrators is authentic, as An-Nawawī said in "Al-Majmū'" (vol. 3 / p. 405).

(5) "Faidul Bārī" (vol. 2 / p. 255) and "Naylul Farqadain" (p. 22).

(6) Refer to: "Siyar A'lāmun Nubalā'" (vol. 5 / p. 293).

Ibn Al-’Arabī Al-Mālikī said: ‘I once invited *Shaikh* Abū Bakr Al-Fihrī in Muharras Ibn Ash-Shawwa’ at Ath-Thagr. Abū Bakr was of those eminent *Shaikhs* who earnestly followed the prophet’s example in raising his hands in *Salāt*. He arrived at the Thagr where I teach. The *Shaikh* entered the mosque and stood in the first row. And I was standing at its end near a window looking over the sea to enjoy the breeze. In the same row, there were the chief of the sea crew Abū Thamnah, his deputy and some members of the crew waiting for the *Imām* to lead them in the *Salāt.* During his [*Nāfilah*] *Salāt,* the *Sahikh* raised his hands when doing *Rukū‘* and when raising from it. Abū Thamnah addressed his companions: ‘Do you see what has this eastern done?! Go and Kill him and throw his body in the sea and let no one see you’. Hearing this, I felt that my heart jumped into my throat and said to them: ‘*Subhāna Allāh,* this is the great *Faqīh* of our time, At-Turtūshī’.

They asked: ‘Why does he raise his hands then?’

I said: ‘This is the prophet’s (ﷺ) *Sunnah* and *Imām* Mālik’s Mathhab as is narrated by the scholars of Madīnah[*]’. Then I tried to keep them calm and quiet till the *Shaikh* finished his *Salāt*. We, then, returned back to the residence at the Muharris. The *Shaikh* noticed my anger and inquired about the reason. I told him the whole thing. He, then, laughed and said: ‘Indeed, I wish to be killed following the *Sunnha*’.

I said: ‘You should not do this; you are in a town where if you follow this *Sunnah* you will be killed’. He then said: ‘leave aside this idle talk and lets discuss something more useful’.[1]

The *Sunnah* is to raise hands in *Salāt* without clinching fingers. The prophet (ﷺ) used to raise them to the level of his shoulders or to the level of his ear lobes simultaneously with reciting *Takbīr*,

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(*) Ibn Abdil Hakam said: ‘Ibn Al-Qāsim was the only one to relate from Mālik that he used not to raise his hands in Salāt. We believe in the opposite’. See: “Al-Qawānīn Al-Fiqhiyyah” (p. 64).

(1) “Ahkāmul Qur’ān” (vol. 4 / p. 1900). It was also mentioned by Al-Qurtubī in “At-Tafsīr” (vol. 19 / p. 279) and Ash-Shātibī in “Al-I‘tisām” (vol. 1 / p. 295).

before, or after it.[1] Accordingly, one must not raise his hands in such a way as if he is calling unto Allah (ﷻ).

[2/19] Letting hands down, not on the chest or below it above the navel:

Sahl Ibn Sa'd said: '**People were ordered [at the time of the prophet (ﷺ)] to put their right arms on their left in *Salāt***'.[2]

Ibn 'Abbās (رضي الله عنه) said that **the prophet (ﷺ) said: 'We prophets were ordered [by *Allāh* (ﷻ)] to take our *Suhūr* very late at night, have breakfast [in *Ramadān*] at the early time of sunset, and to put our right hands on our left in *Salāt***'.[3]

The afore mentioned *ahādīth* show clearly that: (1) it is of the prophet's (ﷺ) guidance to put the right hand on the left one in *Salāt*, and (2) whoever does not do so has committed a mistake.[4]

Ibn Abdil barr stated that 'this is a unanimously agreed upon ruling amongst the *'Ulamah* taken from the prophet (ﷺ). It was also practiced by all the *Sahābah* and *Tābi*'*īn*. *Imām* Mālik stated it in his "Muwatta'" as mentioned by Ibn Al-Munthir and others. Ibn Al-Qāsim reported that Mālik also held the opposite opinion and so did most of his followers, and that he [i.e. Imām Mālik] differentiated between the obligatory *Salāt* and the optional one.[5] Some of Mālik's followers considered putting the right hand on the left in *Salāt* as detested when a muslim does it only to seek rest for his hands, as Ibn Al-Hājib explained.[6]

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(1) Refer to: "Zādul Ma'ād" (vol.1 /p.202), (vol.1 /p.256), "Sharh An-Nawawī" (vol.4 /p.95), "Tāmamul Minnah" (p.173) and "Sifat Salātun Naby" (pp.77-8). Hands should be raised facing the direction of the Qiblah as agreed upon amongst scholars. This was mentioned by Al-Halabī in "Sharh Munyatul Musallī" (p.300).

(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 224) (no. 740), Ahmad in "Al-Musnad" (vol. 5 / no. 336) and Mālik in "Al-Muwatta'" (vol. 1 / p. 159 / no. 47).

(3) Narrated by Ibn Hibban in his "Sahīh" (vol. 3 / pp. 13- 4) (no. 1767).

(4) See: "Zādul Ma'ād" (vol. 1 / p. 202).

(5) In his "Bidāyatul Mujtahid", Ibn Rushd reported this opinion only suggesting it to be Mālik's Mathhab -as he believes.

(6) "Fathul Bārī" (vol. 2 / p. 224) and "Naylul 'Awtār" (vol. 2 / p. 201).

Mālik's followers also held the opinion that it is an optional *Sunnah* to put one's right hand on the left in obligatory and optional *Salāt*, and that it is the soundest of opinions for people were ordered to do so during the prophet's (ﷺ) time. (1)

Late Mālikī scholars held that it is recommended that the one doing optional or obligatory *Salāt* put his right hand on his left anywhere below the chest and above the navel be it for the sake of following *Sunnah* or for no certain purpose. In case one does this act for the purpose of seeking rest for his hands, it is then considered a detested act.

Al-Bājī, who is one of the mālikī eminent scholars, said: 'Mālik's opinion, regarding the detestation of putting one's right hand on his left in *Salāt*, is intended to drive away the idea that some *muslims* may think of that such an act is one of the *Salāt*'*s* articles without which *Salāt* is rendered invalid'.

Reflecting on the previously mentioned opinions, one becomes certain that (1) all the *'Ulamah* agree upon putting one's right hand on the left when doing *Salāt,* not letting then down, and (2) *Imām* Mālik's opinion regarding letting hands down in *Salāt*, if it were proved to be authentic, was only intended to fight an illegal act which is seeking rest for the hands or believing that such an act is one of the *Salāt's* articles. Some scholars, actually, misinterpreted *Imām* Mālik's statement which is stated in "Al-Mudawwanah", a misinterpretation which actually contradicts the other one stated in "Al-Muwatta'" which affirms plainly the legality of putting one's right hand on the left in *Salāt*. This very point was displayed in details by many mālikī *'Ulamah* and others in their compilations which are over thirty. (*)

Accordingly, … we earnestly urge our mālikī brothers to follow our prophet's (ﷺ) *Sunnah* and join other *muslims* in their manner of doing *Salāt*. (2)

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(1) See: "At-Tāju wal 'Iklīl" (vol. 1 / p. 536) and "Al-Qawānīn Al-Fiqhiyyah" (p. 65).

(*) See: ' At-Ta'ālum wa 'Atharuhu 'Alāl Fikr wal Kitāb" (pp. 90- 100).

(2) See: "Mālā yajūzu Fīhī Al-Khilāf Bainal Muslimīn" (pp. 48- 9).

It is of *Sunnah* also to put both hands on the chest as reported in Wā'il's Ibn Hujr narration; **he said: 'I decided to watch the prophet's manner in doing *Salāt* carefully. He (ﷺ) first stood up and said *Takbīratul Ihrām*, raising his hands to the level of his ear lobes. Then he (ﷺ) put his right hand on the dorsum of his left hand, the wrist and the arm**'.(1) That is, he (ﷺ) put all his right hand on his left hand's dorsum, wrist and arm.(2)

It was also affirmed that he (ﷺ) used, sometimes, to take hold of his left hand with his right one.(3)

The *hadīth* affirms that it is of *Sunnah* to grasp the left hand with the right one, so is putting the right hand on the left. Joining between the two ways is, however; improper, i.e. putting and grasping, that is to put the right hand on the left seizing it with the thumb and the little finger letting he other three fingers spread- as is mentioned in some late scholars' books.(4)

The afore mentioned two *ahādīth* affirm that putting the hands on the chest is the *Sunnah,* and all narrations that indicated the opposite are either weak or fabricated ones.(5)

Imām Ishāq Ibn Rahawaih followed this *Sunnah* earnestly as Al-Marwazi reported in his "Masā'il": 'Ishāq used to lead us in the *Witr Salāt*.. raising his hands in the *Qunūt Du'ā'*, which he used to

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(1) Narrated by Ibn Khuzaimah in his "Sahīh" (vol. 1 / p. 243) (no. 480), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / no. 98), Abū Dāwūd in "As-Sunnan" (vol. 1 / no. 193), Ahmad in "Al-Musnad" (vol.4 /p.318), Ibn Mājah in "As-Sunnan, (vol.1 /no. 266), Ad-Dārimī in "As-Sunnan" (vol. 1 / p. 314), Ibn Al-Jārūd in "Al-Muntaqā" (no. 208), At-Tayālisī in "Al-Musnad" (vol. 1 / p. 89) and Ad - Dāraqutnī in "As-Sunnan" (vol. 1 / no. 290). The hadīth's chain of narrators is true, it was also authenticated by Ibn Hibbān in his "Sahīh" (no. 485), so did An-Nawawī and Ibn Al-Qayyim. See: "Irwā'ul Galīl" (vol. 2 / p. 69).

(2) See: "Naylul 'Awtār" (vol. 2 / p. 200)

(3) See: "Sifat Salatun Naby" (p. 79).

(4) Such as: "Hāshiat Ibn 'Abdīn" (vol. 1 / p. 454).

(5) As narrated in "Sunnan Abī Dāwūd" from 'Alī (ﷺ) to have said: 'It is of Sunnah to put the right hand on the left one is Salāt below the navel'. In this 'Athar's chain of narrators, there is Abdur Rahman Ibn Ishāq Al-Kūfī whom Ahmad Ibn Hanbal considered as a weak narrator. Al-Bukhārī said: ' There is some doubt in its chain of narrators'. See: "Naylul 'Awtār" (vol. 2 / p. 203) and "Ibkārul Minan" (p. 116, …).

recite before *Rukū'* . He used to put his hands on his chest or below it a little bit'. [(1)]

Abdullāh Ibn Ahmad reported nearly the same in his "Masā'il"[(2)] saying: 'I saw my father putting his hands one on the other above the navel in *Salāt*'.[(3)]

The eminent *Shaikh* Ibn Amir Al-Hāj, who absorbed from his *Shaikh* Ibn Al-Humām his deep documentation and broad knowledge, said in "Sharhul Munyah": 'It is an affirmed *Sunnah* to put one's right hand on the left one. There is no authentic narration that displays the place on which they should be put except the one related by Wā'il. Ibn Nujaim reported the same in his "Al-Bahrur Rā'iq" quoting from "Fathul Gafūr" . [(4)]

Ash-Shawkāni said: 'Wā'il's narration is the most authentic one regarding this issue. And it is compatible with Alī's and Ibn 'Abbās' interpretation for the word "sacrifice" *Allāh's* verse:

﴿فصلِّ لربك وانحر﴾

'**Therefore turn in prayer to your *Rabb* and sacrifice in (to Him only)**' to mean putting one's right hand on one's left both on one's upper chest [for the word in Arabic can serve both meanings to sacrifice and one's upper chest]'.[(5)]

The rationale behind such a manner is to show humbleness and submission to *Allāh* (ﷻ), and it also helps a *muslim* have full concentration in his *Salāt.* Some scholars said that it is a symbol of valuing *niyyah* for a person usually grips the thing he/ she values most with his two hands; in our case it is the heart where the *niyyah* lies.[(6)] However, one should not place his hands on his heart believing that this would bring more submission. This, indeed, contradicts the prophet's (ﷺ) Sunnah.

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(1) "Al-Masā'il" (p. 222).
(2) "Al-Masā'il" (p. 62).
(3) See: "Sifat Salātun Naby" (pp. 79 - 80). "Above the navel" means on the chest, as stated in "Ibkārul Minan" (p. 116).
(4) See: "IbKārul Minan Fi Tanqīd 'Āthārus Sunnan" (p. 106).
(5) "Naylul Awtār" (vol. 1 / p. 204).
(6) "Fathul Bārī" (vol. 2 / 224).

*** Abandoning *Du'ā'ul Istiftāh* and the *Isti'āthah* before reciting *Fātihah:***

It is indeed recommended for the one doing *Salāt* to begin his *Salāt* with [*Takbīr* followed by] reciting *Du'ā'ul Istiftāh* and then *Isti'āthah*.

The *Isti'āthah* should preferably be recited in each *Rak'ah* complying with the general order in ***Allāh's*** **(ﷻ) verse:**

﴿فإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم﴾

'when you want to recite the *Qur'ān,* seek refuge with *Allāh* from *shaitān* the out cast [i.e. by reciting *Isti'āthah*]'.[1]

This is the soundest of Ash-Shāfi'ī opinions and is preponderated by Ibn hazm.[2]

[3/19] Repeating *Fātihah* more than once:

Repeating *Al-Fātihah* -or any part of it- more than once [in each *Rak'ah*] is detested for this was not the prophet's (ﷺ) guidance nor his *Sahābah* (رضي الله عنهم). This opinion is held by the *Jumhūrul 'Ulamah* and the four eminent *Imāms*. The *'Ulamah*, however, held opposite opinions as to whether repeating *Al-Fātihah* more than once renders one's *Salāt* invalid; there is no authentic proof that supports the opinion that says it does, which is held by some of the Hanbalī followers. Al-Hanafī and Ash-Shāfi'ī followers held that the doer of such an act should do the prostration of forgetfulness if one does such an act out of forgetfulness or intentionally as the Shāfi'ī followers held.

According to the Hanafī followers, *Salāt* should be repeated to wipe out the sin incurred upon oneself due to repeating *Fātihah* intentionally. Mālikī followers considered such an act as *Harām* but one's *Salāt* is not rendered null and void if it was done intentionally. However, they held that one should do the prostration

(1) Sūratun Nahl (verse no. 98).
(2) See: "Al-Majmū'" (vol. 3 / p. 323) and "Tamāmul Minnah" (pp. 176 -7).

of forgetfulness if it was done out of forgetfulness. There opinion seems to be the soundest of all. (1)

[4/19] Raising one's eyesight up wards or else where except the place of prostration:

One of *muslims*' mistakes when doing *Salāt* is raising one's eye sight towards the sky, the *Imām*, to the left or the right, the thing which paves the way for *waswasah* and *Sahwu* to take place. A muslim is ordered [by the prophet (ﷺ)] to lower his/her gaze downwards to the prostration spot,(2) except in *Tashahhud* in which case one's eye sight should be directed to one's [right] index finger only. It was affirmed that the prophet (ﷺ) never moved his eye sight beyond his index finger.(3)

Al-'Izz Ibn Abdis Salām was asked about those who believe that 'the one doing *Salāt* should direct his eye sight toward his feet when doing *Rukū'* , to his nose when doing *Sujūd* and to his lap in the sitting posture', is their opinion supported by any *hadīth, 'Athar* or even a rationale??

He answered [as reported] in his *Fatāwā* (p. 68): 'This is not true; their opinion is not based on any kind of evidence whether from the *Qur'ān* or *Sunnah*. *Allāh* (ﷻ) knows best'.

[Proofs from the Sunnah]:

(1) 'Aishah said: '**I asked the prophet (ﷺ) about the *Hukm* of looking here and there in *Salāt*'. He (ﷺ) said: 'This is the portion which *Shaitān* steals from one's *Salāt***'.(4)

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(1) See: Ad - Dinul Khalis (vol 3 / pp. 211- 2).

(2) See: the article in "Al-Mujtama' magazine" (issue no. 855) titled with ' Tanbīhāt 'Alā Ba 'di 'Akhtā' Allatī Yaf'aluha Ba'dul Muslimīn Fī Salātihim".

(3) Narrated by Abū Dāwūd in "As-Sunnan" (vo. 1 /no. 260), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 39), Ibn Khuzaimah in his "Sahīh" (vol. 1 / no. 355), IBN Hibbān in his "Sahīh" (vol. 3 / p. 308), Ahmad in "Al-Musnad" (vol. 4 / no. 15), Abū 'Uwānah in "Al-Musnad" (vol. 2 / no. 226), Al-Bagawi in "Sharhus Sunnah" (vol. 3 / no. 178) and Al-Baihaqi in "As-Sunnan Al-Kubrā" (vol. 2 / no. 132). The hadīth is authentic.

(4) Narrated by Al-Bukahri in his "Sahīh" (vol. 2 / no. 234), (vol. 6 / no. 338), Abū Dāwūd in "As-Sunnan" (vol. 1 / no. 239), At-Tirmithī in "Al-Jāmi'" (vol. 2 / no. 482), An-Nasā'ī in "Al-Mujtaba" (vol. 3 / no. 8), Ahmad in "Al-Musnad" (vol. 6 / =

(2) ‘Anas (ﷺ) said: **the prophet (ﷺ) said: ‘what is the matter with those who raise their eyesight towards the sky in their *Salāt*’, then he (ﷺ) spoke angrily saying: ‘Unless they stop doing such an act, their eyesight will be taken away form them**’.(1)

(3) Abū Hurairah (ﷺ) said: **The prophet (ﷺ) said: ‘Unless those who raise their eyesights towards the sky when reciting *Du‘ā’* in their *Salāt* stop doing such a thing, their eye sight will be taken away from them**’.(2)

(4) Jābir Ibn Samurah (ﷺ) said: **The prophet (ﷺ) said: ‘Unless those raising their eye sights in *Salāt* towards the sky stop doing such an act, their eye sights will never be returned back to them**’.(3)

The aforementioned *ahādīth* state clearly the grave threat addressed against those who raise their eye sights towards the sky in *Salāt*; accordingly, all the *‘Ulamah* agreed on the prohibition of such an act.(4)

It is also detested for *a muslim* to look here and there in *Salāt* for no need,(5) as stated in the first *hadīth,* for this is from *Shaitān* who causes a *muslim* to be distracted form his *Salāt*. Such an act was refered to [in the hadīth] as “stealing” for *Shaitān* snaps a portion of *a muslim*’*s Salāt* so easily with out facing any sign of

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= no. 70, 106) and Al-Hākim in “Al-Mustadrak” (vol. 1 / no. 237) and said ‘ Both Bukhārī and Muslim narrated it’ although Muslim did not as Ibn Al-Mulaqqin said in “Tuhfatul Muhtāj” (vol. 1 / p. 361) and Ahmad Shākir in his commentary on “Jāmi‘ At-Tirmithī” (vol. 2 / p. 485).

(1) Narrated by Al-Bukahri in the “Sahīh” (vol. 2 / no. 233), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / no. 7), Abū Dāwūd in “As-Sunnan” (vol. 1 / no. 240) Ibn Mā-jah in “As-Sunnan” (vol. 1 / no. 332) and Ahmad in “Al-Musnad” (vol. 3, no. 109, 112, 115, 116, 140, 258).

(2) Narrated by Muslim in his “Sahīh” (vol. 1 / nl. 321), An-Nasā’ī in “Al-Mujtābā” (vol 3 / no. 39), and Ahmad in “Al-Musnad” (vol. 2 / no. 367).

(3) Narrated by Muslim in his “Sahīh” (vol. 1 / no. 321), Abū Dāwūd in “As-Sunnan” (vol. 1 / no. 240), IBN Mājah in “As-Sunnan” (vol. 1 / no. 332) and Ahmad in “Al-Musnad” (vol. 5 / no. 90).

(4) See: “Sharh Sahīh Muslim” by An-Nawawī (vol . 4 / p. 152), “Fathul Mulhim” (vol. 2 / pp. 64 - 5) and “Fafhul Bārī”. (vol. 2 / p. 234).

(5) See: “Zādul Ma‘ād” (vol. 1 / p. 248).

defense form the part of the prayer. When a *muslim* looks here and there in his *Salāt*, *Shaitān* seizes this chance at once and steals some of the *muslim*'*s* attention lest he be fully given to his *Rabb*.[1]

Such an act does not, however, nullify one's *Salāt* except when one turns his back to the *Qiblah*, as Ibn Abdil Barr stated; he said: 'The *Jumhūr* agreed that looking here and there does not render one's *Salāt* null and void provided that it is slight'.

It is also detested for *a muslim* to perform his *Salāt* towards that which may distract one's attention from *Salāt* or in a place full of pictures or even on a carpet attractively decorated, as was mentioned previously. This all distracts *a muslim*'*s* attention from being fully given to *Salāt* or fully directed towards the *Qiblah*.

[5/19] Closing one's eyes in *Salāt*:

Ibn Al-Qayyim said: 'Closing one's eyes in *Salāt* is not of the prophet's (ﷺ) *Sunnah*. It is proved that **he (ﷺ) used to direct his eyesight towards his index finger when reciting *Tashahhud* nowhere else**'.[2]

Al-Fairūza'bādī said: 'The prophet (ﷺ) used to open his blessed eyes in *Salāt*; and never closed them as some "worshippers" do these days'.[3]

Many *ahādīth* indicate that which Al-Fairūz'abādī affirmed such as: he (ﷺ) once stretched his hand -during doing *Salāt Al-Kusūf*- to pick grapes from *Jannah* which was presented for him, he (ﷺ) also once saw Hell-fire and the woman who was being tortured in it because of causing death to a cat, he (ﷺ) once walked towards his *Sutra* because there was an animal trying to pass in front of him, he (ﷺ) also pushed away a boy and a little girl who were trying to pass in front of him, he (ﷺ) used to return *Salām* to those greeting him using his hand, he (ﷺ) once saw *Shaitān* in his *Salāt* [trying to

(1) "Fathul Bārī" (vol. 2 / p. 235).
(2) This was previously fully narrated.
(3) "Sifrus Sa'ādah" (p. 20),

distract his attention] and he (ﷺ) strangulated him. All these *ahādīth* affirm that he (ﷺ) used to keep his eyes open in his *Salāt*.

The *'Ulamah* differed amongst themselves regarding the ruling of this act in *Salāt; Imām* Ahmad and others considered it a detested act for this was the act of the Jews, others considered it as something permissible for it helps *a muslim* be fully transcend into serenity which is the soul of the *Salāt*.

The soundest of all opinions is that one should open one's eyes in *Salāt*, provided that this does not distract one's attention from it.

Closing eyes in *Salāt* is however, recommended in case one is unable to be fully given to *Salāt* due to some decorations or distractors in front of him. *Allāh* (ﷻ) knows best. (1)

[6/19] Moving a lot in *Salāt*:

Moving a lot in *Salāt* without dire necessity deprives one from gaining the full reward for it. Some examples of such movements are the following: interlocking fingers, playing with one's nails, moving feet a lot, adjusting the turban or the hat, looking at the watch, … etc.

'Indeed, being fully given to *Salāt* is its soul and essence to which every *muslim* should pay much attention. Some scholars held that *a muslim* is permitted to only move three times; this opinion is, however, based on no authentic proof traced back to the prophet (ﷺ), it is only a mere mental deduction of some *'Ulamah*. Moving a lot in *Salāt* is detested such as: scratching the nose, playing with one's beard or clothes… etc, they could even render one's *Salāt* as void of its rewards.

Little movement does not, however, nullify one's *Salāt* although every *muslim* is urged to keep calm in *Salāt* in order to get its full reward'.(2)

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(1) See: "Zādul Ma'ād" (vol. 1 / p. 294), Al-Fatāwā (p. 147) by Al-'Izz Ibn Abdis Salām, and "Sifrus Sa'ādah" (p. 20).
(2) "Al-Fatāwā" by Ibn Bāz (vol. 1 / p. 87).

This is indeed supported by the prophet's *hadīth* which he addressed to his *Sahābah* seeing them moving in *Salāt* purposelessly, he (ﷺ) said: '**why do you raise your hands in *Salāt* as restless horses do with their tails?! Keep calm in your *Salāt***'.[(1)] Accordingly, it is a mistake to hold the Mushaf following the Imām while the latter is reciting Qur'ān to check his recitation though some of those who hold the Mushaf could bearly read.

It is worth mentioning here that the *hadīth* that is related by a wide sector of muslims which states that the prophet (ﷺ) said - regarding the person who was playing with his beard in *Salāt*: '**Were this person's heart fully given to *Salāt,* he would have kept calm in it**'; this *hadīth* is a forged one.

Having narrated it in his "Al-Jāmi 'us Sagīr" (vol. 5 / no. 319) from Al-Hākim, As-Suyūtī, stated that it is weak.

Al-Manāwī said: 'Az-Zain Al-'Irāqī stated in "Sharh At-Tirmithī" that in this *hadīth's* chain of narrators there is Sulaimān Ibn 'Amru -Abū Dāwūd An-Nakh'ī- whom all scholars considered as a weak narrator. This '*Athar* is traced back to be a saying of Ibn Al-Musayyab.

Ibn Qudāmah stated in "Al-Mugnī" the same and said that it is traced back to Sa'īd Ibn Al-Musayyab.

In his "Musannaf", Ibn Abī Shaibah narrated it and in its chain of narrators there is an unknown man, his son said:

'In its chain of narration there is Sulaimān Ibn 'Amru who is a weak narrator as agreed upon amongst scholars'. Az-Zayla'i reported nearly the same from Ibn 'Adī who reported that scholars agreed that Sulaiman is a fabricator of *ahādīth*'.[(2)]

I believe that this narration is traced back to Sa'īd -as Ibn Al-Mubarak stated in "Az-Zuhd"- from an unknown narrator; accordingly, the *hadīth* is considered a forged one if traced back to

(1) Narrated by Muslim in his "Sahīh" (no. 430), Ibn Khuzaimah in his "Sahīh" (no. 1544), An-Nasā'ī in "Al Mujtabā" (vol. 2 / p. 72).
(2) "Faidul Qadīr" (vol. 5 / p. 319).

the prophet (ﷺ) and weak -or even *Maqtū*'[disconnected] if traced back to Sa'īd. (1)

Reciting *Al-Fātihah* so quickly in *Salāt* is another mistake some *muslims* commit in their *Qiyām.* Some may not even utter its letters fully, ignoring all the phonetic rules of recitation.

This will be discussed in details when dealing with the congregational *Salāt*, *Inshā'allāh.*

[20] Mistakes done in Rukū' and when raising from it:

Some *muslims* commit mistakes when doing *Rukū'* and when raising form it; some of these mistakes are of the *'Arkān* and others are of the *wājibāt*. The following are some of these mistakes.

[1/20] Delaying reciting the *'Athkār*:

According to the *Jumhūr,* it is detested that *a muslim* defer reciting the affirmed *'Athkār* when moving from one *Rukn* to the other in *Salāt* such as: reciting *Takbīr* for *Rukū'* , or saying '*Sami*'*allāh liman Hamidah*' [*Allāh* (ﷻ) hears whoever thanks him] after totally raising one self from it. The *Jumhūr* held that the *Sunnah* is to recite the *'Athkār* in their proper places; for example, a muslim must start reciting the *Thikr* then do the *Rukū'* or *Sujūd* immediately afterwards. (2)

The Mālikī followers considered the act of deferring the recitation of *'Athkār* [from their proper positions] as unrecommended.

Accordingly, *a muslim* must not ignore reciting the *Takbīrāt* when doing *Salāt* or recite them in their improper positions.

According to the Hanābilah, ignoring the *'Athkār* in *Salāt* intentionally renders one's *Salāt* as null and void, and if it is done out of forgetfulness one must do *Sujūd As-Sahw* for reciting these *'Athkār* in their proper positions is an obligation in *Salāt*. (3)

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(1) See: "Silsilatul Ahādīth Ad - Da'ifah Wal Mawdū'ah" (no. 110).
(2) The proofs are mentioned in point no. [3 / 37].
(3) See: "Ad-Dīnul Khālis" (vol. 3 / p. 212)" . Al-Muhallā" (vol. 4 / p. 151) and "Fathul Bārī" (vol. 2 / p. 273).

This is the soundest of all opinions for the prophet (ﷺ) ordered the *Sahābī* - who misperformed his *Salāt* - to recite the *Takbīrāt*, as was narrated by Abī Dāwūd and others through a chain of narrators traced back to Rufā'ah Ibn Rāfi'.(1) Besides, the prophet (ﷺ) said: '**Perform your *Salāt* as you have seen me performing it**'. This is a general order that encompasses all the deeds done in *Salāt.*

In "Naylul Awtār"(2) and "As-Saylul Jarrār",(3) *Imām* Ash-Shawkānī affirmed that all the orders stated in the prophet's (ﷺ) *hadīth* -concerning the *Sahābī* who misperformed his *Salāt*- are all obligatory acts that any *muslim* must observe in his *Salāt*. He also stated in "An-Nayl" that the *Takbīrāt* are affirmed in some narrations [traced back to the prophets(ﷺ)] but he forgot to mention them in his "As-Sayl" and consequently included them (vol. 1/ pp. 227 - 8) with the *Sunnan*!! *Subhānā Allāh* (ﷻ) who never forgets nor errs.

Imām Ahmad is one of those Imāms who considered these *Takbīrāt* as obligatory acts in *Salāt* as reported by An-Nawawī in his "Al-Majmū".(4) The later held an opposite view to that of *Imām* Ahmad using as an evidence the generality of the prophet's order stated in the former *hadīth* but not encompassing all the narrations of the *hadīth* regarding the *Sahābī* who misperformed his *Salāt.*

An-Nawawī said: 'The *hadīth* concerning the *Sahābī* who misperformed his *Salāt* refutes Ahmad's view [that states the obligation of reciting *Takbīrāt* in *Salāt*]. The prophet (ﷺ) did not order that *Sahābī* to recite the *Takbīrāt* in *Salāt* save *Takbīratul*

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(1) See: "Sunnan Abū Dāwūd" (vol. 1 / p. 227).

(2) (vol. 2 / pp. 222 - 4).

(3) (vol. 1 / pp. 210- 213). Ibn Daqīqil 'Īīd reported the same from Ash-Shawkānī; he said: 'We need first to gather all the narrations of this hadīth [concerning the Sahābī whom the prophet (ﷺ) taught the proper way of doing Salāt] and recognize all these acts mentioned in them all. If a stronger proof contradicted one of these narrations we put the stronger one under application. And if another narration stated another order which is not mentioned in this hadīth, it should be accepted and applied'. Ibn Daqīq Al-Īīd said -prior to the aforementioned statements: 'Any act about which the Fuqahā disagreed regarding being an obligatory act or not, we should consider it to be obligatory provided that it is mentioned in the hadīth' .

(4) (vol. 3 / p. 397) related by Ibn Hajar in "Fathul Bārī" (vol. 2 / p. 270).

Ihrām'!! An-Nawawī had been inattentive to Abū Dāwūd's and others' narrations.[1]

The *Takbīrāt* were clearly stated in many *ahādīth* such as the one narrated by Abū Hurairah (ﷺ); he said: '**The prophet (ﷺ) used to begin his *Salāt* with *Takbīr*, [recite Qur'ān] then say *Takbīr* when bowing and then raise himself from bowing saying '*Rabbana lakal Hamd*'** -in another narration**- '*Rabbana walakal Hamd*' -then recite *Takbīr* when going down to *Sujūd* [prostration] and another one when rising from it, and do the same in the second prostration. He (ﷺ) used to do this in all his *Salāt*. In the four *Rak'ah Salāt*, he (ﷺ) used to recite *Takbīr* when standing to do the third *Rak'ah***.[2]

The rationale that stands behind such an act [i.e. reciting the *Takbīrāt*] is to attract the *muslim's* attention that *Allāh* (ﷻ) is greater than any of his creatures and His 'Ilm and power encompass all his creation; consequently, *a muslim* must be fully occupied with *Salāt* and his heart be fully given to it with deep submission to his *Rabb* seeking His pleasure.[3]

[2/20] Another similar mistake many *muslims* commit in their *Salāt* is the abandonment of the *Thikr* which should be recited when rising from *Rukū'*.

Having related the prophet's (ﷺ) *hadīth* which states that **the prophet (ﷺ) used to say -when rising from *Rukū'* "Sami' Allāhu Liman *Hamidah*" and when completely stands from *Rukū'* "*Rabbana walakal Hamd*"**, and after relating **the prophet's (ﷺ) *hadīth* which says: 'Perform your *Salāt* as you have seen me performing it'**, An-Nawawī said: 'This entails that every *muslim* should say both statements [in both positions], whether one is an *Imām* or a *Ma'mūm,* just like the *Thikr* recited in *Rukū'* and other *'Athkār* [recited in *Salāt*]. The soul of *Salāt* is indeed to mention *Allāh* (ﷻ) in every position and with every movement. Those who

(1) See: Tamāmul Minnah (pp. 186- 7).
(2) Narrated by Al-Bukhārī in the "Sahīh" (vol. 2 / p. 272) (no. 789).
(3) Shaikh Ibn Bāz's commentary on "Fathul Bārī" (vol. 2 / p. 270).

neglect any of these *Athkār* has caused one of these positions to be empty of remembering *Allāh* (ﷻ).

As for the prophet's (ﷺ) *hadīth*: '**when he [i.e. the *Imām*] says: "*Samiallāhu Liman Hamidah*", you [*ma'mūmūn*] should say, "*Rabbanā walakal Hamd*"**, the Shāfi'iyyah interpreted it to mean 'you should say '*Rabbana Walakal Hamd*' after reciting that which you have already been taught, i.e. '*Sami'allāhu Liman Hamidha*''. The prophet (ﷺ) attracted the *Sahābah's* attention to the later statement ['*Rabbana Walakal Hamd*'] because he (ﷺ) used to recite it secretly in *Salāt* unlike the former [i.e. *Sami'allāhu Liman Hamidah*] which he (ﷺ) used to recite loudly for all the *Ma'mūmīn* to hear.

Indeed, the *Sahābah* deeply comprehended the prophet's (ﷺ) *hadīth* which states, '**Perform your *Salāt* as you have seen me performing it**', and keenly applied the general order of taking him (ﷺ) as their model.

They followed the prophet (ﷺ) in reciting '*Sami'allāhu Liman Hamidah*', since they could easily hear him doing so, and were ordered to recite '*Rabbana Walakal Hamad*' for it was recited secretly, so there was a need to attract their attention to it. *Allāh* knows best'.[1]

It is crystal clear that Abū Hurairah's (رضي الله عنه) narration states the two statements; one recited when rising from *Rukū'* and the other recited when fully standing from it.

If *a ma'mūm* does not recite the first statement when rising from *Rukū'* , he will resort to the second one as the majority, of *muslims* do; as soon as the *Imām* says, '*Sami'allāh Liman Hamidah*' the ma'mūmīn says, '*Rabbana Walakal Hamd*' while raising from Rukū' the thing which totally contradicts the *Sunnah*. In case a *mamūm* says, '*Rabbana Walakal Hamd*' after totally rising from *Rukū'* so as to avoid doing the aforementioned mistake, he would fall in another one which is doing a part of *Salāt* [i.e. rising from *Rukū'*] empty of any remembrance.[2]

(1) "Al-Majmū'" (vol. 3 / p. 420).
(2) "Tamāmul Minnah" (pp. 190- 1).

[3/20] The lack of quiescence in *Rukū‘* and when rising from it:

Zaid Ibn Wahb related that Huthaifah once saw a man [doing *Salāt*] performing his *Rukū‘* and *Sujūd* so fast. He [Huthaifah] said to him, ‘You have not performed *Salāt,* and if you died on such a state, you would die on a state opposite to the pure *Fitrah* with which *Allāh* (ﷻ) sent Muhammad (ﷺ).(1)

This *‘Athar* indicates the obligation of being in a state of quiescence in both *Rukū‘* and *Sujūd*, the lack of which renders one’s *Salāt* invalid. This event resembles that which happened at the time of the prophet (ﷺ) and was related by Abū Hurairah (رضي الله عنه); he (رضي الله عنه) said: **The prophet (ﷺ) entered the mosque and then a man followed him and performed *Salāt.* Having done the *Salāt*, the man came to the prophet (ﷺ) and greeted him. The prophet (ﷺ) returned the greeting and said, ‘Go back and perform *Salāt* again, for indeed you have not performed *Salāt* [in such a manner]’. He (ﷺ) said this three times [after each of which the man repeated his *Salāt* in the same manner he did before]. The man then said: ‘By him who sent you with the Truth, I can’t do better than that. Teach me [how to perform *Salāt* properly].**

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(1) Narrated by Al-Bukhārī in his “Sahīh’ (vol. 2 / pp. 274 - 5) (no. 791). Ahmad’s narration states as follows, ‘ How long have you been observing Salāt? The man answered: ‘For forty years’.

Considering the apparent meaning of the words in this narration, one seems to doubt it; that is why Al-Bukhārī hadn’t mentioned it in his “Sahīh”. Huthaifah died in 36 H; accordingly, the man should have began observing Salāt 4 years or more prior to Hijrah and Salāt had not been imposed on muslims yet. The words “For forty years” may carry a figurative meaning that suggests exaggeration, as Al-Hāfith infered in his “Al-Fath” (vol. 2 / p. 275).

I actually heard many Khutabā’ and those who preach mention this narration [of Ahmad]so frequently with a little difference. They say, ‘Huthaifah asked the man: How long have you been observing Salāt? The man Said: ‘For sixty years’. Huthaifah then said’ ‘Indeed you have not observed [the proper] Salāt for sixty years’.

The number mentioned in this narration is an avowed falsehood, for it entails that this man has been observing Salāt even before the prophet (ﷺ) was sent with the message of Islām.

Accordingly, you should - dear muslim brother - be alert of such narrations. For more details see: “At-Ta‘ālum” by Bakr Abū Zeid (pp. 70- 1).

The prophet (ﷺ) then said: 'When you want to perform *Salāt*, do *wudū'* perfectly, then stand to the direction of the *Qiblah* and recite *Takbīr*. Then recite from the *Qur'ān* that which is easy for you. Then do *Rukū'* till you achieve quiescence in it, then rise from it completely, then kneel down and do *Sujūd* till you feel calm, then rise from it till you sit completely, then do another *Sujūd* till you feel calm. Follow these steps in all your *Salāt*'.[1]

This *hadīth* indicates the obligation of being in a state of quiescence in *Salāt*; whoever is not, has indeed failed to apply the prophet's (ﷺ) order and *Salāt* remains as a debt on his account. Pay heed to the prophet's (ﷺ) order to be in a state of quiescence in *Rukū'* and when rising from it. It is not enough just to raise oneself from *Rukū'* but to stand completely after wards. [2]

Unfortunately, many *muslims* fall in this mistake especially when doing supererogatory *Salāt*. Regarding this, Al-Qurtubī said: '*A muslim* should perform his *Salāt* properly and perfectly be it an obligatory or optional one. The optional *Salāt* would be an extra good deed that brings a *muslim* nearer to *Allāh* (ﷻ) as is narrated in the *Qudsī hadīth* that states: '**My slave keeps coming nearer to Me by doing optional acts of worship till I love him…**'.

The obligation of being in a state of quiescence in *Salāt* applies also to the optional *Salāt* especially when it is needed to compensate for the defects found in the obligatory one.

Those who fail to perform the obligatory *Salāt* properly, would surely fail to perform the optional one properly too.

Unfortunately, many people -even those well known by their performance of supererogatory acts of worship- fail to perform the optional *Salāt* properly due to their ignorance of its importance as if it is not of the acts for doing which one gains rewards!!

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(1) Narrated by Al-Bukhārī in the "Sahīh" (vol. 2 / pp. 237, 276) (no. 757), (793), Muslim in his "Sahīh" (no. 397), Abū Dāwūd in the "Sunnan" (no. 856), At-Tirmithī in "Al-Jāmi'" (no. 303), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 124) and Ibn Mājah in "As-Sunnan" (no. 1060).

(2) See: "As- Salātu Wa hukmu Tārikihā" (pp. 138- 9).

The *'Ulamah* held that the *Rukū'*, *Sujūd*, rising from *Rukū'* and sitting between the two *Sujuds* are all done perfectly when they are done properly.

This obligation is born out from the soundest and most authentic *ahādīth*, and upon which all of the *'Ulamah* agreed'.[1]

The following are some of the *ahādīth* that affirm the obligation of rising completely from *Rukū'*:

(a) Abū Mas'ūd Al-Badri (ﷺ) said: **The prophet (ﷺ) said: '*A muslims's Salāt* is not correct unless he stands after *Rukū'* and sits after *Sujūd* with his back upright**'. [2]

This *hadīth* states clearly that rising from *Rukū'* and *Sujūd* till one's back is straight is an obligation [*Rukn*] in *Salāt* without which *Salāt* is rendered invalid. [3]

(b) Abū Qatādah narrated that the prophet (ﷺ) said: '**The worst of those who steal are those who steal from their own *Salāt* by doing its *Rukū'* and *Sujūd* improperly; they are not fully occupied with it'.** [In another narration]**, he (ﷺ) said: '…their backs are not stretched straight in *Rukū'* and *Sujūd***'.[4]

Indeed those who steal from their religion are the worst of thieves.[5]

(c) Abdur Rahman Ibn Shibl said: '**The prophet (ﷺ) forbade [us from] the pecking of the crow [in *Salāt*], the spreading of [one's] arms on the ground [in *Sujūd*] like lions do and from**

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(1) "Tasfir Al-Qurtubī" (vol. 11 / pp. 124 - 125) and "At-Tathkirah" (p. 338).

(2) Narrated by Ahmad in "Al-Musanad" (vol. 4 / p. 122), Abū Dāwūd in "As-Sunnan" (no. 855), At-Tirmithī in "Al-Jāmi' " (no. 265), Ibn Mājah in "As-Sunnan" (no. 870), and Ibn Hibban in his "Sahīh" (no. 501). See: "Sahīh Al-Jāmi' As-Sagīr" (no. 7224), (7225) and "Mishkāt Al-Masābīh" (no. 878).

(3) "As-Salātu Wahukmu Tarikikhā" (p. 142).

(4) Narrated by Ahmad in "Al-Musnad" (vol. 5 / p. 310) and was authenticated by Al-Hākim and so did Ath - Thahabī, it is indeed authentic. See: "Sahīh Al-Jāmi' As-Sagīr" (no. 966), (no. 986), "Mishkātul Masābīh" (no. 885) and "Sahīh At-Targīb wat Tarhīb" (no. 525)

(5) "As-Salātu Wahukmu Tārikihā" (p. 145).

assigning a certain place in the mosque [in which one does his *Salāt*] the same way camels stick to their resting places'. [1]

(d) 'Alā' Ibn Abdir Rahman once called on 'Anas Ibn Mālik at his home in Al-Basrah after the former performed *Thuhr Salāt* in the mosque. 'Alā' said: 'Having entered 'Anas' home, he asked us whether we had performed '*Asr Salāt*'.

We answered: 'we have just come back from the *Thuhr Salāt*'.

Then he ordered us to perform *'Asr Salāt* and we did. Then he said: 'I heard the prophet (ﷺ) say: '**This [delaying performing *'Asr Salāt* till its due time is about to pass] is the *Salāt* which the hypocrites do; they wait for the sun till it settles between the horns of *Shaitān* [i.e. it is about to set] then they perform the *Salāt* so quickly in the same way a bird pecks his food; they indeed do not mention *Allāh* (ﷻ) in their *Salāt* but little**'.[2]

It indeed breaks one's heart to see some praying *muslims* do the acts of *Salāt* so quickly that they recite the *Thikr* of *Rukū'* and *Sujūd* only once, move from one *Rukn* to the other like a thunder, and even say half of the *Thikr* in one position and the other half in the following position. This is indeed an act of mockery towards *Salāt.*

It is even related that once a man saw a lad doing his *Salāt* in tranquility and calmness; he hit him saying: 'If your master were to send you in business would you be as slow in doing it as you are now?!!'.

Doing *Salāt* quickly contradicts the general order in the verse

﴿وأقيموا الصلاة﴾

'***And 'Aqīmuus Salāt***';[3] that is do it perfectly with perfect *Rukū'*, *Sujūd* and recitation of *Athkār*.

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(1) It was previously documented.
(2) Narrated by Muslim in his "Sahīh" (no. 622), At-Tirmithī in "Al-Jāmi'" (no. 160), and An-Nasā'ī in "Al-Mujtabā" (vol. 1 / p. 254).
(3) Sūratul Baqarah (verse 43).

A *muslim* will surely achieve *Falāh* [being granted what one wishes from *Allāh* (ﷻ) in this world and in the Hereafter] provided he does *Salāt* perfectly and be fully submitted to *Allāh* (ﷻ) in it. The Amount of *Falāh* one achieves is in proportion to his *Khushū'* [submission] in *Salāt*.[1]

Imām Al-Qari said: 'Most people ignored the act of rising from *Rukū'* and sitting after *Sujūd* not to mention ignoring being calm and serene in them as if these two acts were of the abrogated rulings in our religion; they even call those who do these acts perfectly as disseminators and seekers of reputation!! [2]

The following *ahādīth* present the proper manner for doing *Rukū'*:

(a) Ibn Abbās related that once **a man asked the prophet (ﷺ) about [the acts of] *Salāt*; the prophet (ﷺ) answered: 'when you do *Rukū'* hold your knees with your hands till you feel a sense of tranquility and when you do *Sujūd*, touch the ground firmly'.**[3]

(b) It was also related that **the prophet (ﷺ) used to make his back straight when he does *Rukū'* that even if water were to be poured on it, it would settle.**[4]

Accordingly, a praying *muslim* must not hang his head loose in *Rukū'* but instead level it with his back for it was related that '**the prophet (ﷺ) used neither hang down his head nor lift it [high up above his back level] in *Rukū'***'.[5] And in *Rukū'* all one's joints should settle in their positions in order to achieve *Tuma'nīnah* [quiescence].

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(1) "As-Salātu Wahukmu Tārikihā" (p. 170).

(2) See "Fusūlun Muhimmah" (foil no. 76) - at Al-Ahmadiyyah library - Halab (no. 2668 - the general).

(3) Narrated by Ahmad in "Al-Musnad" (vol. 1 / p 287). In its chain of narrators there is Sālih -the manumitted slave of Taw'amah- who had amnesia. However, Ibn Abī Thi'b and many other old narrators related ahādīth from him before his memory became weak, so the hadīth is Sahīh [authentic]. See: "Silsilatul Ahādīth As-Sahīhah" (no.1349).

(4) See: "Sifat Salātun Naby" (p. 134) and "Sahīh Al-Jāmi' As saghīr" (no. 4732).

(5) See: "Sifat Satatun Naby: (p. 134).

(c) the prophet (ﷺ) said to the *Sahābī* who performed his Salāt improperly: '***A muslim's Salāt* is not complete and correct unless he performs perfect *wudū'* as was ordered by *Allāh* (ﷻ), then recites *Takbīr*…then does *Rukū'* till all his joints are settled and relaxed in their positions then raises himself from *Rukū'* reciting "*Sami' allāhu Liman Hamidah*". And stands completely till his back is fully erect ….**'.[1]

To conclude… 'In order to achieve *Tuma'nīnah* in [*Rukū'*] in *Salāt,* one has to do the following:

1- Holding the knees with one's hands [in *Rukū'*].
2- Spreading fingers.
3- Straightening one's back.
4- Staying in the same posture as long as it takes till all the joints settle in their positions.

All of these act are affirmed in many [authentic] narrations'.[2]

The lack of *Tuma'nīnah* [in the *Rukū'* and *Sujūd*] has many negative effects on the *muslim* in this world and the hereafter, some of which are the following:[3]

(a) The cause of poverty. Indeed, achieving *Tuma'nīnah* in *Salāt* and doing it perfectly are important sources of lawful wealth and ignoring them closes the doors of goodness.

(b) Loosing one's good reputation and respect -especially if one is of the *'Ulamah*- and people trust in one's words and knowledge.

(c) Causing oneself to be insulted by others and one's testimony be rejected.

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(1) Narrated by Abū Dāwūd, An Nasā'ī and others through an authentich chain of narrators. See: "Tamāmul Minnah" (p. 191).

(2) See: "Tamāmul Minnah" (p. 189), "Ibkār Al-Minan", section: Al-I'tidāl wat Tuma'nīnah Fir ruku ' was Sujūd" (p. 224,…) and "Mu'addalus Salāt" by Muhammad Al-'Afandī Ar-Rūmī Al-Barkalī (d. 981 H.).

(3) Shaikh Alī Al-Qārī mentioned all of them in "Fusūlun Muhimmah" (foil 76, 77). It is now under publication.

(d) Causing other people to fall in sins for whoever sees disobedience should advice its doer to abstain from it, if the former advised not the later, he would be committing a sin himself.

(e)The continuity of committing disobediences the thing which closes the door for forgiveness since doing disobediences publicly incurs two sins on oneself, the first committing the sin itself and the other doing it publicly.

(f) The obligation of repeating *Salāt*. If a *muslim* does not repeat *Salāt*, he would incur further sins upon himself.

(g) Being a bad example for other *muslims* who believe that he is doing the right thing. In this case, one would be leading people astray and he himself is going astray too.

(h) Doing things so fast is of the characteristics of *shaitān* and doing them calmly is a bounty from *Allāh* (ﷻ) .

(i) Reciting *'Athkār* at improper times and positions, and this is a detested practice - as is mentioned in "At-Tartakhāniyyah" and in "Al-Munyah" ; the author said: '..[by doing *Rukū'* and *Sujūd* so fast], one has done two detested acts: the first, ignoring reciting the *'Athkār* in their proper positions and the second; reciting them in other positions. For instance, some may recite the two statements of *Rukū'* and rising from it when they go down to *Sujūd* for they ignored doing the proper *Rukū'* and rising from it. And they may recite *Takbīr* for *Sujūd* after doing it, the thing which contradicts the *Sunnah*'.

(j) Reciting the *'Athkār* in an improper manner, which is *Harām* [prohibited], one may even drop a letter the thing which may cause a change in the meaning of the words the thing which renders one's *Salāt* invalid.

You should learn, dear *muslim* brother, this general principle and try to measure other cases based on it. Imagine this:

On a day and night, a *muslim* performs five obligatory *Salawāt* followed by their *Sunnan*, this means doing 32 *Rak'ahs* each of

which contains one *Rukū‘* and rising from it and one sitting posture between the two *Sujūds*. If a *muslim* ignores *Tuma'nīnah* in them, he would be doing 64 disobediences on one day and night, not to mention ignoring *Tuma'nīnah* in *Rukū‘* itself and *Sujūd*!!

[4/20] Another mistake done when rising from *Rukū‘* is the addition of the word "*Wash-Shukr*" to the *Thikr* that is recited in this position which says: "*Rabbana Walakal Hamd*". This addition is not of *Sunnah* and was never affirmed to be said by the prophet (ﷺ).

[5/20] The frequent recitation of *Du‘ā'ul Qunūt* and abandoning it at times of afflictions:

Those who held the legality of the reciting *Du‘ā'ul Qunūt* [in *Fajr Salāt* always] built their opinion on an unauthentic *hadīth* which is related by 'Anas to have said: '**The prophet (ﷺ) continued reciting the *Qunūt* in the *Fajr* [down] *Salāt* till he passed away**'.(1)

The unauthenticity of the *hadīth* refers to Abū Ja'far Ar-Rāzī [one of the narrators] about whom Ibn Al-Madīanī said that he mixes narrations, Abū Zur'ah said: 'He makes mistakes in relating *ahādīth*' and Ibn Hibbān stated that he narrates weak narrations from well-known narrators. (2)

None of *Ahlul hadīth* takes his narrations -which only he narrates from the well-known narrators- into consideration. Besides, were this narration authentic it does not indicate what so ever the legality of the frequent recitation of the *Qunūt* [in *Fajr Salāt*] for the word '*Qunūt*' does not only refer to the special *Du‘ā'* recited in the *Salāt* [before the *Rukū‘*], but also covers a range of

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(1) Narrated by Abdir Razzāq in his "Musannaf" (vol. 3 / p. 110), Ibn Abī Shaibah in "Al-Musnnaf" (vol. 2 / p. 312). Ahmad in his "Musnad" (vol. 3 / p. 162), Ad - Dāraqutinī in "As-Sunnan" (vol. 2 / p. 39), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 201) and At-Tahāwī in "Sharh Ma‘ānī Al-'Āthar" (vol. 1 / p. 248).

(2) See: "Mīzān Al-I'tidāl" (vol. 3 / p. 320), "Tārīkh Bagdād" (vol. 11 / p. 146), "Tahthibut Tahthīb" (vol. 12 / p. 57) and "Silsilatul 'Ahādīth Ad-Da‘īfah" (no. 1238).

various meanings such as: the long standing in *Salāt* [when reciting *Qur'ān*], being silent in it, the continuation of practicing acts of worship, reciting *Du'ā'*, reciting *Tasbīh* and being in a state of quiescence in it.

***Allāh* (ﷻ) said:** ﴿وله من في السماوات والأرض كلٌّ له قانتون﴾

'To him belongs what ever is in the heavens and the earth. To him are all Qānitūn [obedient to him].[1]

He (ﷻ) also said:

﴿أمّن هو قانت آناء الليل ساجداً وقائماً يحذر الآخرة ويرجو رحمة ربه﴾

'***Is he who is Qānitun [doing Salāt] to Allāh (ﷻ) prostrating himself or standing [in Salāt] during the hours of the night, fearing the here after and hoping for the Mercy of his Rabb***'.[2]

He (ﷻ) said: ﴿وصدّقت بكلمات ربها وكتبه وكانت من القانتين﴾

'And she testified to the Truth of the words of her Rabb and in His scriptures and she was of the Qānitūn [obedient to Allāh (ﷻ)]'. [3]

Zaid Ib 'Arqam reported that after the revelation of ***Allāh's* (ﷻ)** verse, ﴿حافظوا على الصلوات والصلاة الوسطى وقوموا لله قانتين﴾

***'and stand for Allāh (ﷻ) Qānitīn [i.e. be silent in Salāt except reciting its 'Athkār*],**[4] ***were ordered to quit idle talk in Salāt and listen [to the Qurān*].** [5]

In addition, 'Anas (ﷺ) narration does not state clearly that the prophet (ﷺ) did *Qunūt,* raising his voice with it and those behind him saying: '*Āmīn*'.

No doubt that reciting the following *Du'ā'*: '*Rabbanā walakal Hamd*, *Mil'as Samāwāti, Wamil'al* '*Ard… etc*'. and praising our

(1) Sūrat Ar – Rūm: (verse no. 26).
(2) Sūrat Az - Zumar: (verse no. 9).
(3) Sūrat At-Tahrīm (verse. No. 12).
(4) Sūrat Al-Baqarah (verse no. 238).
(5) Narrated by Al-Bukhārī in his "Sahīh" (vol. 3 / p. 59), Muslim in his "Sahīh" (no. 539), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 18), Abū Dāwūd in "As-Sunnan" (no. 949) and At-Tirmithī in "Al-Jāmi'" (no. 405) and (no. 2989).

Rabb in it is considered *Qunūt*, prolonging the period of standing after *Rukū‘* is also considered *Qunūt,* a third kind of *Qunūt* is to prolong the recitation from the *Qur*'*ān,* and the aforementioned *Du‘ā'* is also considered *Qunūt*, so how was it decided that the *Qunūt* in 'Anas' narration refers to the last one?!

*** Postulations and Refutation:**

Postulations:

Some *'Ulamah* postulated that doing *Qunūt* in *Fajr Salāt* entails that he (ﷺ) used to recite this *Du‘ā'* in *Fajr Salāt* only for all the *Salawāt* share the aforementioned kinds of *Qunūt* but 'Anas only mentioned the *Fajr* Salāt to the exclusion of other *Salawāt.* Another postulation says that the *Du‘ā'* recited in *Qunūt* is not dedicated for asking *Allāh's* (ﷻ) curse on the *kuffār* and *Allāh's* (ﷻ) mercy for the *Mu*'*minūn,* for he (ﷻ) abandoned this *Du‘ā'* after reciting it for a month or so. Accordingly, this *Du‘ā* must be that well-known one [that begins with "*Allāhumma Ihdinī Fīman Hadayt*].

Refutation:

Point one: The authentic narration -of Al-Bukhārī- states that 'Anas (رضي الله عنه) related that the prophet (ﷺ) did *Qunūt* in both *Fajr* and *Magrib Salāt*. Al-Barā' Ibn 'Āzib narrated the same thing(1), so why to State *Fajr Salāt* to the exclusion of *Magrib Salāt*??!

If it were raised that the *Qunūt* done in *Magrib Salāt* was dedicated for asking *Allāh's* (ﷻ) relief from certain affliction, *Ahlul Hadīth* would answer: 'Yes, indeed. So is the *Qunūt* done in *Fajr Salāt*; it was done for the same purpose- as was narrated by 'Anas himself in the *Sahīh* to have said: '**the prophet (ﷺ) did *Qunūt* for a month asking *Allāh's* (ﷻ) wrath to be showered on one of the**

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(1) Narrated by Muslim in "As-Sahīh" (vol. 1 / p. 470) (no. 305), At-Tayālisī in "Al-Musnad (no. 737), Ahmad in "Al-Musnad" (vol. 4 / p. 285), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 202), Abū Dāwūd in "As-Sunnan" (no. 1441), At-Tirmithī in "Al-Jāmi'" (vol. 401), Ad - Dāraqutnī in "As-Sunnan" (vol. 2 / p. 37), At-Tahāwī in "Sharh Ma'ānī Al-' Āthār" (vol. 2 / p. 242) and Al-Baihaqī in "As-Sunnan Al-kubrā" (vol. 2 / p. 198).

Arab tribes [because they decieved and killed seventy of his companions], then he (ﷺ) abandoned it'.(1)

Point two: 'Anas (ﷺ) said that the *Sahābah* (ﷺ) never did *Qunūt* till the prophet (ﷺ) first did it when he asked *Allāh's* (ﷺ) curse to be poured on *Ra'l* and *Thakwān* [two Arab tribes] as was narrated in the two "*Sahīhs*" from Abdil 'Aziz Ibn Suhaib from 'Anas to have said: '**The prophet (ﷺ) sent 70 of his best recitors of the Holy *Qur'ān*, they were called the *Qurrā'* [recitors], for a certain mission. Men from two 'Arab tribes - *Ra'l* and *Thakwān* - attacked them near a well called *Ma'ūnah*. The *Qurrā'* explained to have been sent by the prophet (ﷺ) for a mission and not to fight '*Arab* tribes. The attackers, however, killed all of them. Having received the bad news, the prophet (ﷺ) did *Qunūt* for a month in *Fajr Salāt* asking for *Allāh's* (ﷺ) curse to be sent down on them [i.e. the murderers]. *Qunūt* had not been done by any of us before this time. The prophet (ﷺ) was the first to do it**'.(2)

This *hadīth* entails that it was not of the prophet's (ﷺ) *Sunnah* to do *Qunūt* continuously. Besides, 'Anas'(ﷺ) statements "The prophet (ﷺ) was the first to do it" and "He (ﷺ) did *Qunūt* for a month then abandoned it" indicate that this *Qunūt* was dedicated for asking *Allāh's* (ﷺ) relief from afflictions, and he (ﷺ) did it for a certain period of time. This is similar to the *Qunūt*, the prophet (ﷺ) did in the *'Ishā' Salāt*. He did it for a month also asking for *Allāh's* (ﷺ) mercy for some people and his wrath on others - as narrated by Abū Hurairah (ﷺ). **The prophet (ﷺ) said in this *Du'ā'*: "Allāhumma 'Anjil Walīd Ibn Al-walīd, Allāhumma Anji Salamah Ibn Hishām, Allāhumma Anji 'Ayyāsh Ibn Abī Rabī'ah, Allāhummah 'Ushdud Wat'atuka 'Alā Mudar, Allāhmmah Ij'alhā Sīnīn Kasiniyyi Yūsuf'.**

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(1) Narrated by Muslim in his "Sahīh" (vol. 1 / p. 469) (no. 304), Ahmad in "Al-Musnad" (vol. 3 / p. 191), At-Tayālisī in "Al-Musnad" (no. 1989), Abū Dāwūd in "As-Sunnan" (no. 1445), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 203) and At-Tahāwī in "Sharh Ma'ānī Al-'Āthār" (vol. 1 / p. 245).

(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 489) (no. 1002) and Muslim (vol. 1 / p. 468) (no. 297).

[O Allāh, save and guide to Islām Al-Walīd Ibn Al-Walīd, O Allāh save and guide to Islām Salamah Ibn Hisahām, O Allāh, save and guide to Islām ‘Ayyāsh Ibn Abī Rabī‘ah. O Allāh, send your wrath on Mudar. O Allāh send on them years of famine as those You sent at the time of Joseph.]

Abū Hurairah (ﷺ) said: ‘Days later, he (ﷺ) performed his *Salāt* without doing *Qunūt.* I asked him about the reason and he (ﷺ) said: ‘**Do you not see; they [the people mentioned in the *Du‘ā’*] have all come to me [as m*uslims*]**’.[(1)]

So is the case with the *Qunūt* he (ﷺ) did in Al-*Fajr Salāt*, it was dedicated for asking *Allāh's* (ﷻ) relief from a certain affliction, that is why it was done for a month only. [(2)]

To conclude, due to the Fuqahā’s continuous interpretation for the word *Qunūt* to be the *Du‘ā’* that begins with *‘Allāhumma Ihdinī Fīman Hadayt…*’, and because of the misinterpretation of ‘Anas’ relation concerning the word *Qunūt* to mean this *Du‘ā’* only, people believed that reciting it in *Salāt* was the prophet’s (ﷺ) continuous practice - the postulation which other *‘Ulama* refuted deciding that it was not affirmed to be so.[(3)]

It is so strange how people abandon the true authentic *ahādīth* that affirm the legality of reciting *Qunūt* at times of afflictions and stick to *ahādīth* that are not even authentic. [(4)]

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(1) Narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p. 390) (no. 804) and Muslim in his “Sahīh” (vol. 1 / p. 467) (no. 294).

(2) Narrated by Ahmad in “Al-Musnad” (vol. 2 / p. 255), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / p. 201), Ibn Mājah in his “Sunnan” (vol. 1 / p. 394) (no. 1244), Al-Tahāwī in “Sharh Ma‘ānī Al-’Āthār” (vol. 1 / p. 241) and Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 2 / p. 197).

(3) See: “Zādul Ma‘ād” (vol. 1 / p. 275 - 83) with slight editing.

(4) It is mentioned in Abil Hasan Al-karji Ash-Sahfi‘ī (d. 532H) biography that he used not to say Qunūt in Fajr Salāt saying that no hadīth affirms that he prophet (ﷺ) did so. This indeed indicates this ‘Ālim’s great knowledge and being free from blind conformity to the Mathhab.

This was reported in the biography of Abī Abdillāh Muhammad Ibn Al-Fadl Ibn Nathīf Al-Farrā’ in the “Siyar” (vol. 17 / p. 477) that he][Abī Abdillāh] used to lead people in Salāt in Abdullāh mosque for 70 years and used to do Qunūt- since he was A shāfi‘ī. Then a man -from the Mālikiyyah- preceded him and led people in Salāt but never did Qunūt. Consequently, people abandoned him saying: ‘He does not do Salāt well’.

[6/20] 'Despite the many afflictions that are attacking *muslim's* religion and their mundane wellfare, doing *Qunūt* has been abandoned. Because of their disunity and rejection to co-operated with each other, *muslims* became as strangers in their own countries even in their *Du'ā'* of *Qunūt;* consequently, ruling the country is wheeled not by them. Indeed, doing *Qunūt* at times of affliction in all the *Salawāt* is an affirmed *Sunnah* of the prophet (ﷺ) that is done after rising from the last *Rukū'* and after reciting '*Sami'allāhu Liman Hamidah*'(1) -as was narrated by 'Anas and Abū Hurairah (رضي الله عنهما).

Al-'Athram said: 'I heard Abu Abdillāh say -when asked about doing *Qunūt* in *Fajr Salāt*-: 'The *Imām* should do *Qunūt* when *muslim*s are being under afflictions, such as being afflicted with such disbelievers like Bābik,(2) and those behind him should say '*Āmīn*'.

Abū Ishāq Al-Harbī said: 'I heard Abā Thawr ask Abī 'Abdillāh Ahmad Ibn Hanbal about doing *Qunūt* in *Fajr Salāt*. Abū 'Abdillāh said: 'It should only be done at times of afflictions'.

Abū Thawr then commented: 'what could be worse than that we are suffering from these days'.

Imām Ahmad then said: 'So do *Qunūt*'.(3)

Abdullāh Ibn Ahmad Ibn Hanbal said: 'I asked my father regarding doing *Qunūt* in *Fajr Salāt* - may one do it in the same manner the prophet (ﷺ) did; asking for *Allāh's* mercy to be sent down on Muslims, and his wrath to be showered on the *Mushrikīn*?'

My father said: 'No problem, the *Imām* could do so'.(4)

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(1) Ahmad's Shākir commentary on "Jāmi' Al-Tirmithī" (vol. 2 / p. 252).
(2) See: "As-Salātu Wahukmu Tārkihā" (p. 216). Bābik Al-Kharmī is the founder of the Babikiyyah sect - one of the disbelieving renegade sects.
(3) See: "As-Salātu Wahukmu Tārikihā" (p. 216).
(4) Masā'il Al-Imām Ahmad (no. 345). See: "As-Salātu wahukmu Tārikihā" (p. 216).

Ibn Al-Humām said: 'Muslims should try their best in doing *Qunūt* at times of afflictions for the prophet (ﷺ) never did *Qunūt* after the one he (ﷺ) did for a month [in *Fajr Salāt*]. Accordingly, it could be inferred that *Qunūt* should be done only at times of afflictions as was done [by the *Sahābah*] after his (ﷺ) death'.(1)

It was affirmed that Abū Bakr (ﷺ) did *Qunūt* when he launched war on Musailamah -the renegade. So did 'Umar, 'Alī and Mu'āwiyah (ﷺ) at times of afflictions.

An-Nawawī said: 'It was related that 'Umar (ﷺ) said in his *Qunūt* 'O *Allāh*! Torture the people of the scriptures - the Jews and the Nasārā'- for they were fighting *muslims* at his time. These days, one better say in his *Qunūt: Allāh*! 'Torture the *Kuffār*'. It is more general'.(2)

[7/20] It was affirmed that the prophet's (ﷺ) *Sahābah* never said any thing- when the prophet (ﷺ) used to recite *Qunūt* - but ''Āmīn'. Accordingly, one must not add other words to it, such as '*Haq*' [the truth] or '*Ash hadu*' [I bear witness], or turning one's hands up side down(3) when asking *Allāh's* (ﷻ) curse to be poured on the *Kuffār* and his mercy to encompass all Muslims.

[8/20] One of the mistakes many *muslims make* when reciting *Du'ā'ul Qunūt* is to recite the word "*Ya 'izzu*" as "*Ya 'azzu*".

As-Suyūtī was asked about the right pronunciation of the word "*Ya 'izzu*". He answered: 'the right pronunciation of the word is "*Ya 'izzu*" as is agreed upon amongst the *'Ulamah* of *Hadīth* and the linguists. I compiled a book under the title "Al-I'rād Wat Tawallī 'Amman Lā Yuhsinu yusallī" then I renamed it as "Ath-Thubūt Fi Dabt *Al-Qunūt*". (4)

It is also a mistake to pronounce the word as "*Ya 'uzzu*", so pay heed to this.

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(1) See: "Fathul Qadīr" (vol. 1 / p. 310), "Gunyatul Mutamalli Sharh Munyatul Musallī" (p. 420) and "Al-Mugnī" (vol. 1 / p. 792).
(2) See: "Al *'Athkār*" (p. 58).
(3) This is done when doing "Istisqā' Salāt only" . See "Fathul Bārī" (vol. 2 / pp. 517 - 8), (vol. 11 / p. 142).
(4) Al-Hāwī lil Fatāwā (vol. 1 / p. 35).

[9/20] Wiping one's face with one's hands after reciting *Du'ā'ul Qunūt* is not of *Sunnah*, 'It is only done by the ignorants' as Al-'Izz Ibn Abdis Salām stated. (1)

[10/20] It is also a mistake 'to recite *Du'ā'ul Qunūt* only in the second half of *Ramadān* in *Salāt Al-Witr*' as was held by Ash-Sahfi'iyyah, Az-Zuhrī and both Mālik and Ahmad at the beginning then held the opposite opinion later on. They all built their opinion upon two weak *ahādīth*, the first was narrated by Abū Dāwūd in his "Sunnan" (vol.2/p.65). Its chain of narration is disconnected for Al-Hasan -one of the narrators- narrated it from 'Umar (ﷺ) but he never met him. The second hadīth was narrated by 'Anas (ﷺ) who said: 'The prophet (ﷺ) used to do *Qunūt* in the second half of *Ramadān*…'.

Abul 'Ātikah -who narrated it from 'Anas- is a weak narrator, as stated by Shamsul Haqq Al-'Athīm 'Ābādī who quoted the same from Al-Baihaqi'.(2) Doing *Qunūt* in the second half of *Ramadān* has indeed a special case as is indicated in "Sahīh Ibn Khuzaimah" (vol. 2/ pp. 155-6) (no. 1100). However, *Qunūt* should not be restricted to this time only and in *Salāt Al-Witr*; it could be done through out the year.

[11/20] Reciting *Du'ā'ul Qunūt* which begins with "*Allāhummah Ihdiny Fīman Hadayt…*" at times of afflictions is an avowed mistake for this *Du'ā'* does not suit the state of being under affliction; this *Du'ā'*; however, should be recited in *Witr Salāt* only with no additions to it.

As for sending *Salāt* on the prophet (ﷺ) in the *Du'ā'ul Qunūt*; it is not affirmed [to be of the prophet's *Sunnah*]. Narrations concerning this point were considered weak by Ibn Hajar, Al-Qastallānī and Az-Zarqānī. In his "Fatāwā", Al-'Izz Ibn Abdis Salām said: 'Sending *Salāt* on the prophet (ﷺ) when reciting *Du'ā'ul Qunūt* is a practice that was not affirmed, so it must not be added to the *Du'ā*". The author of "Al-Fatāwā Al-Hindiyyah" said:

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(1) See: "Al-Fatāwā" (p. 47).

(2) See: "Sharh Az - Zarqānī 'Alā Al-Muwatta'" (vol. 1 / p. 216) and "Masā'il Ibn Hāni'" (vol. 1 / p. 100) (no. 500).

(vol. 1/ p. 110): '*A muslim* should not send *Salāt* on the prophet (ﷺ) when reciting *Du'ā'ul Qunūt* as our *'Ulamah* stated and was documented in "Ath-Thahīriyyah"'.

It is worth mentioning here that reciting *Du'ā'ul Qunūt* must be done before *Rukū'* except at times of afflictions; it should be done after it. In *Ramadān;* however, and in case *muslims* were under afflictions one could do *Qunūt* before or after *Rukū'* in the second half of *Ramadān* as was narrated by Ibn Khuzaimah. (1)

Those who do *Qunūt* frequently in *Fajr Salāt* - believing it to be of the *Sunnah* -commit further mistakes such as prolonging *Du'ā'ul Qunūt* and raising voices with it as if they are delivering a Friday speech. Indeed, evil does not give birth but to evil. We complain to none but to *Allāh* (ﷻ).

[21] Mistakes done in Sujūd:

Some *muslims* make many mistakes when doing *Sujūd*. The following paragraphs present some of them though most of these acts are of the *Sunnan* of *Salāt.*

[1/21] Not doing *Sujūd* perfectly:

Al-'Abbās Ibn Abdil Muttalib narrated from the **prophet (ﷺ) to have said: 'I was ordered to prostrate my self on seven [bones].(2) the fore head and the nose, the hands, the knees and the feet'**.(3)

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(1) See: "Al-Qawlul Man 'ūt Bitafsīl Al-Basmalati wal Qunūt" by Shaikh Nāsir Lāzim.

(2) In another narration ' Seven 'Ārāb' which has the same meaning as bones.

(3) Narrated by Muslim in "As-Sahīh" (vol.1 /p.355) (no.491), Ibn Khuzaimah in "As-Sahīh" (vol. 1 / p. 320) (no. 631), At-Tirmithī in "al-Jāmi'" (no. 272), Abū Dauwd in "As-Sunnan" (no. 890), An - Nasa'i in "Al-Mujtabā" (vol. 2 / p. 210), IBN Mājah in "As-Sunnan" (no. 885), Ahmad in "Al-Musnad" (vo. 1 / p. 206), Al-Baihaqi in: As-Sunnan Al-Kubrā" (vo.. 2 / p. 101), Abū Nu 'aim in "Al-Hilyah" (vol. 9 / p. 36), Al-Khatīb in" At-Tārīkh" (vol. 5 /p. 290) and Ibn Hibban in "As-Sahīh" (vol. 3 / pp. 193 - 4). Abū Zur 'ah seemed not to find it in "Sahīh Muslim" as mentioned in "An-Nukat Ath-Thirāf" (vol. 4 / p. 266) although it is there, Subhānallāh. In my verification of "Manwāfaqat Kunyatuhu Kunyata Zawjihī Min As-Sahābah", I mentioned other supporting narrations for the hadīth (no. 11).

This *hadīth* states clearly the seven bones that should be put completely on the ground when doing *Sujūd*.

Ash-Shawkānī said: ‘*‘Ulamah* differed regarding the obligation of prostrating oneself on the seven bones: Al-’Itratu and Ash-Shāfi‘ī in one of his opinions held that it is an obligation that one prostrates oneself on the seven bones. Abū Hanifah and Ash-Shāfi‘ī later on and other *Faqahā’* held that the obligation is to prostrate oneself on one’s forehead only. The former opinion is, however, the sounder[1] for the prophet (ﷺ) said: ‘**Unless one’s nose touches the ground [in *Sujūd*] as one’s forehead does, one’s *Salāt* is not perfect**’.[2]

Accordingly, it is a mistake that one prostrates on one’s forehead ignoring one’s nose, or lifting one foot from the ground or putting it on the other and hence decreasing the number of the bones that touch the ground to six or five.

The prophet (ﷺ) said to the *Sahābī* who misperformed his *Salāt*: ‘**when you do *Sujūd*, do it perfectly**’.[3]

[2/21] Failing to achieve *Tuma’nīnah* in *Sujūd:*

While discussing the mistakes done in *Rukū‘*, it was mentioned that the prophet (ﷺ) considered the *Salāt* of the one who does not straighten his back when rising from *Rukū‘* and *Sujūd* as invalid and described him as being of the worst of thieves.

When doing *Sujūd*, one should do it perfectly till all his joints settle in their positions. **The prophet (ﷺ) said to the *Sahābī* who misperformed his *Salāt*: ‘When you perform *Sujūd*, do it**

(1) See: “Naylul ’Awtār” (vol. 2 / p. 288) with slight editing.

(2) Narrated by Al-Hākim in his “Al-Mustadrak” (vol. 1 / p. 270). This hadīth is considered authentic, applying the Bukhārī’s conditions of the authentic hadīth, as Al-Hākim and Ath-Thahabī stated and so did Al-Albānī in “Tamāmul Minnah”.

(3) Narrated by Abī Dāwūd and Ahmad through an authentic chain of narrators as mentioned in “Sifat Salatiun Naby” (p. 149). Similar narrations were narrated by “At-Tirmithī in “Al-Jāmi‘” (vol. 1 / p. 57), Ahmad in “Al-Musnad” (vol. 1 / p. 287) from Ibn ‘Abbās. Both Al-Bukhārī and At- Tirmith considered this hadīth as Hasan [sound]. See: “At-Talkhīs Al-Habīr” (vol. 1 / p. 105) and Al-Fathur Rabbānī” (vol. 3 / p. 254).

perfectly and let your face and hands touch the ground firmly, till all your joints settle in their positions’.[1]

In “Sifat Salātun Naby”, *Imām* Al-Albānī stated that ‘the prophet (ﷺ) used to put his nose, fore head, knees, and toes on the ground perfectly’.[2]

Tuma’*nīnah* in *Sujūd* means to prostrate oneself on the seven bones -mentioned earlier- stretching the hands, bringing fingers close together, directing them towards the *Qiblah*, placing them [the hands] at the level of one’s shoulders or ears [alternatively], directing one’s toes towards the *Qiblah*, bringing the heels close together, erecting the feet, lifting arms from the ground and away from one’s sides till one’s armpits could be seen and stay still till all the joints are in their positions.

[3/21] Mistakes regarding the manner of doing *Sujūd*:

While discussing the previous point, we displayed the proper way of doing *Sujūd* which many *muslims* fail to practice and, consequently, fail to follow the prophet’s (ﷺ) manner while being in the position in which one is the most near to *Allāh* (ﷻ) !!

While being in the State of *Sujūd,* some *muslims* abandon the *Sunnah* of *Tajāfī* which is to lift one’s belly up wards away from one’s thighs and one’s arms away from one’s sides as far as possible provided one does not cause inconvenience to the one next to him. It also includes that one lifts one’s arms from the ground putting only his hands on it at the level of his shoulders or ears not at the knees. However, a *muslim* must not exaggerate in doing *Tajāfī* by straightening his back to an extent that he looks like the one lying on the ground. This is indeed a detested exaggeration.[3]

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(1) Narrated by Ibn Khuzaimah in his “Sahīh” (vol. 1 / p. 322) (no. 638), through a good chain of narrators as is mentioned in “Sifat Salātun Naby” (p. 149).

(2) See: “Sifat Salātun Naby” (p. 149).

(3) See: The article titled “Tanbīhāt ‘Alā Ba’dil ’Akhtā’ Allaty Yaf‘aluhā Al-Musallīn Fī Salātihim” by shaikh ‘Abdullāh Ibn ‘Abdir Rahmān Āl-Jibrīn, published by “Al-Mujtama’ magazine (issue no. 855).

Tajāfī must be done in a moderate manner; stretching not one's back too much nor huddling oneself too much.

Some *muslims* behave like animals in their *Salāt* the thing that indicates their sense of carelessness towards it. Some of them may look here and there like a fox does, spread their arms on the ground like lions, do their *Salāt* so quickly in the same manner a crow does when eating, stick to a certain place in which one does his *Salāt* like a camel does regarding his resting place, sit on one's buttocks spreading one's feet like dogs do when they sit, or moving one's hands to the left and to the right when reciting Taslīm in the same manner horses move their tails.

Ibn Al-Qayyim said: 'Our *Sharī'ah* prohibited that a *muslim* act in the same manner the *Kuffār*, animals, demons, bedouins or women [as for men] act. While being in *Salāt*, we [*muslims*] are also forbidden to act in the same manner animals or the ignorants behave.[1]

'Anas (ﷺ) related that the prophet (ﷺ)said: '**Straighten your selves when doing *Sujūd*; never spread your arms on the ground as dogs do**'.[2]

Explaining this *hadīth*, *Imām* An-Nawawī said: 'The *hadīth* means that when prostrating, a *muslim* must put his hands on the ground lifting his arms a way from it and totally a way from his sides that his armpits could be seen in case they were uncovered. This manner of doing *Sujūd* is recommended by all *'Ulamah*, if it was abandoned one incurs a sin upon himself but his *Salāt* is valid, *Allāh* (ﷻ) knows best.

The *'Ulamah* stated that the rationale behind such a manner of doing *Sujūd* is to show complete submission [to *Allāh* (ﷻ)] and it gives a sense of activity. On the other hand, spreading one's arms on the ground -like dogs do when they sit- cast a sense of carelessness towards *Salāt* and not being fully given to it'.[3]

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(1) Al-Furūsyyah (p. 10). See: "As- Salāt wahukmu Tārikihā" (p. 143).
(2) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 301) (no. 822).
(3) "Sahīh Muslim" Sharh An-Nawawī, (vol. 4 / p. 209).

It is of *Sunnah* that one's feet be erected in *Sujūd*, heels be close together and toes be directed to the *Qiblah*.(1)

Unfortunately, this *Sunnah* has been abandoned by many *muslims*. I hope that these few lines get them to remember it and put it under application. May *Allāh* (ﷻ) guide us to follow his prophet's (ﷺ) *Sunnah.*

It is also a mistake to put one's fists on the ground when doing *Sujūd* as some people do and so is the case with putting one feet on the other. May Allāh (ﷻ) guide us and them to the right.

[4/21] Some hold that it is an obligation to uncover some of the parts upon which a *muslim* prostrates him self while doing *Sujūd*, and that one must do *Sujūd* on the earth or whatever is of its kind.

'Anas (رضي الله عنه) said: 'We used to perform *Salāt* led by the prophet (ﷺ) under the scorching heat of the sun. Whenever we did *Sujūd,* we used to spread a part of our clothes on the ground to prostrate on due to the ground's burning heat'.(2)

Ash-Shawkānī said: '[The *Fuqahā*'] infered from this *hadīth* the permissibility for the one performing *Salāt* to prostrate himself on a part of his clothes. An-Nawawī stated that this opinion was held by Abū Hanifah and the *Jumhūr*. Ash-Shāfi'ī held the same opinion provided that the cloth on which one prostrates be separated from one's own clothes.

There is no contradiction whatsoever between the aforementioned *hadīth* and the one that states: '**We complained for the prophet (ﷺ) from the scorching heat of the ground that our fore heads and hands got hurt from, but he (ﷺ) did not respond to our complaint**'.(3)

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(1) So is the case with the fingers, they should be close together in Sujūd and be directed to the Qiblah.

(2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 385), (542) and (1208).

(3) Narrated by Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / pp. 104 - 5, 107) through an authentic chain of narrators as stated by Ibn Al-Mulaqqin in "Tuhfatul Muhtāj" (vol. 1 / p. 309). The hadīth is also narrated in "Sahīh" Muslim" (vol. 1 / p. 433), "Al-Mujtabā" by An-Nasā'ī (vol. 1 / p. 427), Ibn Mājah in "As-Sunnan" (vol. 1 / p. 222), Ahmad in his "Musnad" (vol. 5 / p. 108, 110) without the words "our foreheads and hands."

The *Sahābah* complained for the prophet (ﷺ) that he may delay performing the *Salāt* till the heat decreases when the sun declines; they did not ask his permission to use a piece of clothe on which one may prostrate for this was already permitted; for it is affirmed that he (ﷺ) used to perform his *Salāt* on *a khumrah* [piece of cloth]'.(1)

The aforementioned *hadīth* that begins with "I was ordered to prostrate my self on seven [bones]…" indicates that one does not have to uncover these parts when doing prostration for prostration means that these parts should touch the ground.

Accordingly, doing *Salāt* wearing gloves is permissible,(2) just like wearing socks or shoes.

It was mentioned earlier -while discussing mistakes people make regarding the places on which they do *Salāt*- that it is a *Bid'ah* to have a piece of the land of *Karbulā'* on which one does one's prostration. This *Bid'ah* is practiced by the *Rāfidah* and their followers. And every *muslim* should abandon it for two reasons:

The first: to avoid doing *Bid'ah*.

The second: to keep oneself a way from accusation.

[5/21] placing something for the sick to prostrate on [in *Salāt*]:

'Abdullāh Ibn 'Umar (ﷺ) said: **the prophet (ﷺ) once visited a sick and I accompanied him. When the prophet (ﷺ) entered the *Sahābī's* house he found him doing *Salāt*, prostrating himself upon a stick, putting his fore head on it. The prophet (ﷺ) pointed to him to get rid of the stick, which the *Sahābī* did and took a pillow instead. The prophet (ﷺ) thereupon said: 'Leave**

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(1) "Naylul Awtār" (vol. 2 / pp. 289 - 90).

(2) Al-Bukhārī narrated in his "Sahīh" (vol. 1 / p. 492) from Al-Hasan to have said: 'People [i.e. the Sahābah] used to do Sujūd covering their hands with a part of their clothes' [due to the burning heat of the groud]. Abdur Razzāq narrated the same hadīth through a connected chain of narrators (vol. 1 / p. 40) (no. 1566) and Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 266).

it, if you are able to prostrate on the ground do so, otherwise bow down your head and make your *Sujūd* lower than your *Rukū'* '.[1]

Al-Jumhūr held that it is detested that a sick person places something -such as a stick, a pillow or whatsoever- in front of him on which he could prostrate when doing *Salāt*.

Regarding this point, *Imām* Mālik said: 'The sick should not lift something towards his fore head nor place a pillow on which he could prostrate in *Salāt'*. [2]

Imām Ash-Shāfi'ī said: 'He [i.e. the sick] must not lift something towards his forehead in order to prostrate on it for in this case his act is not considered a real prostration for prostration should be done on the ground or on something placed on it -such as a pillow- and this will suffice him- *Inshā'allāh*'. [3]

Many of the *Salaf* abhorred the act of lifting something for the sick on which he could prostrate and considered it to be a *Bid'ah* for it was not practiced at the time of the prophet (ﷺ). The following *'Āthār* affirm this point:

(a) 'Umar Ibn Muhammad Said: **we visited Hafs Ibn 'Āsim when he was sick. He told us that his uncle 'Abdullāh Ibn 'Umar visited him and sow that a pillow covered with a *Khumrah* was placed before him so that he could prostrate on it in *Salāt*. He ['Abdullāh] said to Hafs: 'Never do this my nephew. Prostrate yourself on the ground. If your are unable to do so just lower your head**'.[4]

(b) He ['Abdullāh Ibn 'Umar] … was asked regarding the sick who prostrates him self on a stick in *Salāt*; he said: '**Never prostrate to any other than *Allāh* (ﷻ) ; if one is able to do *Salāt***

(1) Narrated by At-Tabarānī in "Al-Mu'jam Al-Kabīr" (vol. 12 / pp. 269 - 70) (no. 13082). Its chain of narrators is authentic and all the narrators are trustworthy and reliable as explained in "Sitsilat Al-'Ahādīth As-Sahīhah" (no. 323).

(2) "Al-Mudawwanah Al-Kubrā" (vol.1 /p.77).

(3) "Al-'Umm" (vol. 1 / p. 69).

(4) Narrated by Abū 'Uwānah in his "Musnad" (vol. 2 / p. 338) through an authentic chain of narrators.

while standing, he should do so, if not then while in a sitting posture; if not then while lying down on the ground'.[1]

(c) Abdullāh Ibn Mas'ūd visited his brother when he was sick. He found him prostrating himself on a stick. 'Abdullāh took away the stick and said: '**This [practice] is of *shitān.* Put your face on the ground; if unable to do so just lower it**'.

(d) Ibn Abī Shaibah narrated the same thing from Sa'īd Ibn Al-Musayyab and 'Urwah Ibn Az-Zubair. Al-Hasan Al-Basrī, Yūnus, Shuraih Al-Qādī, 'Atā' Ibn Rabāh and many other *Sahābah* and *Tābi'īn* abhorred such a practice. [2]

This is indeed of *Islām's* easiness and flexibility when dealing with the sick; indeed *Allāh* (ﷻ) never burdens a soul that which it can not bear. This very idea was clearly displayed through the prophet's (ﷺ) practice; i.e. doing *Salāt* while in a sitting posture without having something be lifted for him on which he could prostrate. He forbade his *Sahābah* to do prostration on a pillow, a stick, etc., but instead to do the *Salāt* acts that which is under their capabilities. Indeed, the act of prostrating one self on a stick, a stone, a pillow… etc. is similar to the act of the idolaters who prostrate themselves to their idols and similar to the act of the people of *Bid'ah*. This same rationale is clearly displayed in 'Abdullāh's Ibn 'Umar statement.

To conclude, the sick who is unable to do *Salāt* while standing should do it while sitting, if unable to do so then while lying on his side facing the *Qiblah*, if unable to do even that, he could do *Salāt* while lying on the back.[3]

It is worth mentioning here, that using a chair in *Salāt* by those who are unable to do *Sujūd* on the ground is something permissible; however, one should stand for reciting *Fātihah* if he is able to do so.

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(1) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 271) and Abdir Razzāq in "Al-Musannaf" (vol. 2 / p. 472).

(2) See: The last two references and "Al-Mugnī" (vol. 1 / p. 785) accompanied with its explanation.

(3) See: "Ahkāmul Marīd Fil Fiqh Al-Islāmī" (p. 70).

[6/21] the false addition to the *Thikr* recited in *Sujūd As-Sahwu*:

Some *muslims* say in *Sujūd Al-Sahwu* 'Subhāna Man Lā Yashū Walā Yanām' [Glory be He who never forgets nor sleeps] which is a false addition that is not affirmed to be of *Sunnah*. Al-Qushairī said:(1) 'It was not affirmed that the prophet (ﷺ) recited a certain *Thikr* in *Sujūd As-Sahwu* save those ordinary *'Athkār* which he (ﷺ) used to recite in any other *Sujūd*. As for the statement that says: '*Subhāna Man Lā Yashū Walā Yanām*'; it is not of the prophet's (ﷺ) *Sunnah* nor is it of his *Sahābah's* practice, nor is supported by an established authentic proof; it is indeed one of the *Sūfi's* falsehood that should be strictly abandoned.

Religion should be taken from the authentic, pure, *Sunnah*-books. Documenting such a false statement in a compilation as part of religion is indeed grave falsehood'.(2)

[7/21] A misconception regarding the cause of *Imām*'s *Sahwu* [forget fullness]:

It is worth mentioning here that some people believe that the improper *Tahūr* which some of those led by the *Imām* had performed causes the *Imām* to fall in *Sahwu* and misrecite some of the *Qur'anic* verses in *Salāt.*

Those who hold such an opinion depend on a weak *hadīth* that runs as follows: 'Shabīb Ibn Abī Rawh related that a man amongst the prophet's (ﷺ) *Sahabah* said that the prophet (ﷺ) once led *muslims* in *Fajr Salāt* and recited *Sūrat Ar-Rūm* making some mistakes during the recitation. Having finished the *Salāt*, he (ﷺ) said: "what is the matter with those who perform their *Salāt* with us without having performed perfect *Tahūr*?? Those indeed cause us make mistakes in *Salāt*'.

This *hadīth* is a weak one. In its chain of narrators there is *Shabīb* Ibn Nu'aim or Ibn Abī Rawh; his agnomen is Abū Rawh

(1) In his "As-Sunnan Wal Mubtada'āt" (pp. 74- 5).
(2) "As-Sunnan Wal Mubtada'āl" (pp. 74- 5).

Al-Himsī. Ibn Al-Qattān stated that his reliability was not established by any of the *hadīth ‘Ulamah* and there is another defect in the *hadīth* it self.(1) Besides, the purport of this *‘Athar* contradicts the purport of *Allāh’s* (ﷻ) verse that says:

﴿ومن أساء فعليها﴾

‘**and whosoever does evil, it is against his own self**’.(2)

[8/21] The ruling regarding *Sujūd As-Sahwu*:

Some *Fuqahā*’ held that *Sujūd As-Sahwu* is a recommended act not obligatory one!! The sounder of all the *‘Ulamah’s* opinions is, however, that it is a *wājib* [an obligation] for the prophet (ﷺ) ordered *muslims* to do it [when they forget part of their *Salāt*] and he (ﷺ) himself used to practice it whenever the need exists.

In “Majmū’Al-Fatāwā” (vol. 23/ p. 26), Ibn Taymiyyah (رحمه الله) said: ‘It [i.e. *Sujūd As-Sahwu*] is an obligation for **the prophet (ﷺ) ordered *muslims* to do it as narrated by Abū hurairah (رضي الله عنه) to have said: ‘the prophet (ﷺ) said: ‘whenever *a muslim* does his *Salāt*, *Shaitān* comes and cast insinuations inside him till the *muslim* forgets how many *Rak’āt* he performed. If this happens to any of you, prostrate your self twice while still in the sitting posture** [i.e. prior to Taslīm]’. Ibn Taymiyyah then mentioned another four *ahādīth* and added: ‘These five *ahādīth* are all authentic ones. They all include the prophet’s (ﷺ) order for *muslims* to do *Sujūd As-Sahwu* [when the need exists].

Once the prophet (ﷺ) forgot to recite the first *Tashahhud*, he did *Sujūd As-Sahwu* before reciting *Taslīm.* And once he recited *Taslīm* before completing the *Salāt;* he performed what he missed of his *Salāt* then recited *Taslīm* and finally did two *Sujūds*. And once he (ﷺ) performed five *Rak’āt* instead of four, he did *Sujūd As-Sahwu* after reciting *Taslīm* and even after he talked with his *Sahābah*.

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(1) See: “Tamāmul Minnah” (p. 180), “Mishkātul Masābīh” (no. 290), “Sifat Salātu Naby…” (p. 110) and “Hidāyatur Ruwāt” (p. 282).

(2) Sūrat Fussilat (no. 46).

All the previous *ahādīth* affirm the prophet's (ﷺ) continuous practice for *Sujūd As-Sahwu* and that he (ﷺ) never abandoned it when the need exists; the thing which affirms its being obligatory as *Al-Jumhūr* and the three great *Imāms*: Ahmad, Mālik and Abū Hanīfah held. Those who held the opposite opinion depend on no [comparably] hard evidence.

[9/21] Mistakes regarding the manner of performing *Sujūd As-Sahwu*:

The *Fuqahā*' differed regarding the application of all the *ahādīth* [that deal with the manner of doing *Sujūd As-Sahwu*]; some held that it should be always done before the *Taslīm* regardless of the kind of forgetfulness that takes place. Others held that it should be always done after *Taslīm*. The soundest of all opinions is the one Ibn Taymiyyah held and stated in his "Fatāwā" (vol. 23/ p. 24): 'The timing of *Sujūd As-Sahwu* differs according to the part of *Salāt* one forgets or doubts to have done. This is one of Ahmad's views and Mālik's opinion is relatively similar to it. Whoever forgets to do the first *Tashahhud*, should do *Sujūd As-Sahwu* before *Taslīm* and whoever double performs any part of *Salāt* should do *Sujūd As-Sahwu* after *Taslīm*. As for doubting whether a certain part of *Salāt* has been done, one should do *Sujūd As-Sahwu* after *Taslīm* if one doubts doing a certain part of *Salāt* then became sure that he has actually done it. In case one could not remember, then built on what he is sure to have done then he should do *Sujūd As-Sahwu* before reciting *Taslīm*. If one recited *Taslīm* and remembered that *a Rak*'*ah* or two were missed, he should perform the missing part of the *Salāt* then does *Sujūd As-Sahwu* after reciting *Taslīm*'.

Ibn Taymiyyah then added, 'this opinion encompasses all the *ahādīth* and the rules of proper analogy could be used on cases for which there is no *Shar'* text available'.

Those on whom *Sujūd As-Sahwu* is an obligation after *Taslīm* might sometimes forget doing it immediately after *Taslīm*. Some *Fuqahā*' said that if one remembers doing *Sujūd As-Sahwu* after a

long period of time of doing *Salāt*, he does not have to do it. This long period of time they refer to does not, however, have limits. This opinion was held by Ash-Shāfi'ī followers and Ahmad. Others stated that *Sujūd As-Sahwu* should be done provided that he does not get out of the mosque, otherwise this *Sujūd* is not considered as an obligation on him. Ahmad, Al-Hakam and Ibn Shibrimah, Al-Khiraqī and many others held this opinion.

A third party of *Fuqahā'* said that either the long period of time [after reciting *Taslīm*] or getting out of the mosque renders doing *Sujūd As-Sahwu* as non obligatory.

The soundest of all the opinions is the one held by Ahmad and Ash-Sāfi'ī and stated by Shaikul Islām in "Majmū'Al-Fatāwā" which states that one should do *Sujūd As-Sahwu* [if the need to do so exists] whether one remembers it after along time of doing *Salāt* or after getting out the mosque for no Shar' proof specifies doing *Sujūd As-Sahwu* at a certain time or place.

Another mistake done by some praying *muslims* is reciting *Tashahhud* after doing *Sujūd As-Sahwu* and before reciting *Taslīm*! They build their practice on a weak *hadīth* that runs as follows: '**The prophet (ﷺ) led his *Sahābah* in *Salāt* and forgot to do a part of it; consequently, he (ﷺ) did *Sujūd As-Sahwu*, recited *Tashahhud* and finally recited *Taslīm***'. This *hadīth* was narrated by: Abū Dāwūd in his "*Sunnan*" (no. 1039), At-Tirmithī in his "Al-Jāmi'"(no. 395), Ibn Hibbān in his "*Sahīh*" (no. 536), Ibn Khuzaimah in his "*Sahīh*" (vol. 2/ p. 134), Al-Hākim in "Al-Mustadrak" (vol. 1/ p. 323), Al-Baihaqī in "*As - Sunnan Al-Kubrā*" (vol. 2/ p. 355) and Ibn Al-Jārūd in "Al-Muntaqā "(no. 347) from Muhammad Ibn Abdillāh Al-'Ansārī to have said: "'Ash'ath Ibn Abdil Malik told us that Muhammad Ibn Sīrīn told him from Khālid Al-Haththā' from Abī Qilābah from Muhallab from 'Imrān Ibn Husain to have said: '[the *hadīth*]'.

This narration is an odd and weak one despite Al-Hākim's authentication for it considering the conditions the two Shaikhs [Al-

Bukhārī and Muslim] put for the authentic *hadīth* and on which Ath- Thahabī agreed!

In my opinion, this *hadīth* is not authentic though 'Ash'ath Ibn Abdil Malik is a reliable narrator; for Shaikh Muslim did not related any of his narrations and Shaikh Al-Bukhārī related them through *Mu'allaq* [disconnected] chains of narration in his "*Sahīh*". Accordingly, the *hadīth's* chain of narrators is incompatible with the conditions set by the two *Shaikhs* for authentic *hadīths. Allāh* (ﷻ) knows best.

At-Tirmithī (ﷺ) said: 'The *hadīth's* chain of narrators is *Hasan* [good] and *Garīb* [i.e. narrated by a single narrator in one of the layers of its chain of narrators]'. In other copies, it is jugded to be *Sahīh* [authentic].

I believe that even if the *hadīth's* chain of narrators appears to be authentic, the narration regarding reciting *Tashahhud* before *Taslīm* is an odd one for Al-'Ash'ath Ibn Abdil Malik was the only one to mention it.

The authentic narration of the *hadīth* does not state reciting *Tashahhud* before saying *Taslīm*; '**Imrān Ibn Husain said that once the prophet (ﷺ) performed three *Rak'āt* for '*Asr Salāt*, then recited *Taslīm*. He (ﷺ) was told that he performed only three *Rak'āt*. He (ﷺ) then performed one *Rak'ah* then recited *Taslīm* followed by two *Sujūds* and finally recited another *Taslīm***'. This *hadīth* was narrated by *Muslim* (no. 574), Abū 'Uwānah (vol. 2/ pp. 198- 9), Abū Dāwūd (no. 1018), An-Nasā'ī (vol. 3/ p. 26), Ibn Mājah (no. 1215), Ahmad (vol. 4/ no. 427, 441), At - Tayālisī (no. 847), Ibn Khuzaimah (vol. 2/ p. 130), Ibn Hibbān (vol. 4/ no. 2663), Ibn Al-Jārūd (no. 245), At - Tahāwī in "Sharh Ma'ānī Al-'Āthār" (vol. 1/ no. 442, 443), Al-Baihaqī (vol. 2/ no. 335, 354. 355 amd 359) through many ways traced back to Khālid Al-Haththā', from Abī Qilābah from Abil Muhallab from 'Imrān Ibn Husain that the prophet (ﷺ) said: '[the *hadīth*]'.

The *hadīth* was related -traced back to Khālid Al-Haththā'- by a group of narrators such as: Shu'bah, Waheeb, Ibn 'Uyaynah, Ath-

Thaqafī, Hushaim, Hammad Ibn Zaid, Mu'tamir Ibn Sulaimān, Yazīd Ibn Zurai', Maslamah Ibn Muhammad and many others.

Accordingly, the *hadīth* is authentic but without the statement of reciting *Tashahhud*. This is supported by Ibn Sīrīn's statement when he was asked about *Tashahhud* after doing *Sujūd As-Sahwu*; he said: 'I have never heard something [i.e. authentic *hadīth*] about *Tashahhud*'. Ibn Al-Munthir stated the same too. Al-Baihaqī stated that 'Ash'ath made a mistake in his narration. Ibn Al-Turkumānī, on the other hand, held an opposite opinion to that of Al-Baihaqī's as he stated in "Al-Jawharun Naqī" that the extra information 'Ash'ath related is to be taken into consideration for it is related by a *Thiqah* [reliable narrator] and accordingly; it must be accepted.

What I have explained earlier in details; however,affirms that this is totally untrue as stated by Al-Hāfith in "Al-Fath" that 'Ash'ath's addition is an odd one.

In addition, both An-Nasā'ī [in his *Sunnan*] (vol. 3/ p. 26) and Ibn Khuzaimah in his "*Sahīh*" (vol. 2/ p. 134) narrated this *hadīth* traced back to 'Ash'ath through the aforementioned chains of narrators, such as that from Khālid Al-Haththā', without the statement regarding reciting *Tashahhud.* This affirms that the extra information regarding *Tashahhud* is an odd [*Shāth*] one.

In "Al-Fath" (vol. 3/ p. 99) Al-Hāfith said: 'Abū Dāwūd and An-Nasā'ī narrated from Ibn Mas'ūd the narration that stated the necessity of reciting *Tashahhud* before reciting *Taslīm*. And the same narration was narrated by Al-Baihaqī from Al-Mugīrah. Both Al-Baihaqī's, Abū Dāwūd and An-Nasā'ī's narrations are weak. It may be raised that considering the three narrations that mention *Tashahhud*, the rank of their narrators ascends from being weak to *Hasan* [good], and this is not something impossible as Al-'Alā'ī supported.

I believe that Al-Hāfith by no means supports Al-'Alā'i's opinion, on the contrary, he stated it as an expectation of what might those who reject the opinion that says that the narration [stating *Tashahhud*] is an odd one would postulate. However,

mentioning Al-'Alā'i's opinion by such a great scholar without commenting on its falsehood is an unwise act.

Let's take a close look at both An-Nasā'i's and Al-Baihaqi's narrations and scrutinize them.

First: Ibn Mas'ūd's (ﷺ) narration:

It was narrated by An-Nasā'ī in his "*Sunnan*", chapter: As-*Salāt*, as is mentioned in "Tuhfatul Ashrāf" (vol. 7/ p. 158), Abū Dāwūd [in his *Sunnan*] (no. 1028) and from the same way of narration, it was narrted by Ad - Dāraqutnī (vol. 1/ p. 378), and also narrated by Al-Baihaqī (vol.2/ 336, 355- 6) from Muhammad Ibn Salamah from Khusaif from Abī 'Ubaidah from his father Abdullāh Ibn Mas'ūd that the prophet (ﷺ) said: '**If you doubt while being in *Salāt* as to whether you performed three or four *Rak'āt*, but you think you have performed four, recite *Tashahhud*, do two Sujūds before reciting *Taslīm*, then recite another *Tashahhud* and another *Taslīm***'.

Abū Dāwūd said: 'Abdul Wāhid narrated if from Khusaif through a chained narrators that was not traced back to the prophet (ﷺ), so did Sufyān, Shuraik and Isra'il but they differed in the wording of the *hadīth* and did not provide their chains of narrators'.

I believe that Abū Dāwūd's statements imply that those who narrated from Khusaif differed in their chain of narrators, most of them traced it back to Abdullāh Ibn Mas'ūd not to the prophet (ﷺ).

Ath-Thawri's narration was documented by Abdir Razzāq in his "Musannaf" (vol. 2 / no. 314 and 3499) from Ath-Thawrī from Khusaif from Abū 'Ubaidah from Ibn Mas'ūd that the prophet (ﷺ) recited *Tashahhud* when he did *Sujūd* As-Sahwu.

Abdur Razzāq also narrated it [in his Musannaf] (vol.2/no.312) and Al-Baihaqī (vol. 2/ no. 345) from the same track of narrators, with the addition of Muhammad Ibn Al-Fadl to those mentioned by Abū Dāwūd to have mentioned the *hadīth.*

Ahmad also narrated it [in his Musnad] (vol. 1/ no. 429) and Ibn Abī Shaibah (vol. 2/ no. 31), they both said: 'Muhammad Ibn Al-Fadl told us that khusaif told him that Abū 'Ubaidah told him from his father [i.e. 'Abdullāh Ibn Mas'ūd] to have said the *hadīth* using Ath-Thawrī's same wording.

To conclude, five of the reliable trustworthy narrators related the narration in different wordings to that of Muhammad Ibn Salamah though the later is a trustworthy narrator. This difference is traced back to Khusaif Ibn Abdir Rahmān whom Ahmad considered to be a weak narrator saying that 'his narrations are not to be taken into consideration and he is not firm in relating *ahadīth*; his chains of narration are shaky'. This indicates that he traces the *ahādīth* back to the prophet (ﷺ) while they are actucelly *Mawqūf* [traced back to the prophet's (ﷺ) *Sahābah*].

Abū Hatim described him as being a righteous narrator who mixes narrations together and who lacks a good memory.

Other *'Ulamah* considered him a trustworthy narrator; such as: Ibn Ma'īn and Abū Zur'ah. Accordingly, tracing back the *hadīth* to the prophet (ﷺ) [instead of the *Sahābah*] is due to his weak memory.

To conclude, the soundest of all opinions regarding the *hadīth* is that it is *Mawqūf* and the rest of the chain of narration is disconnected for Abū 'Ubaidah did not hear the *hadīth* from his father, so the *hadīth* is a weak *Mawqūf* one.

Al-Baihqī said: 'This *hadīth* is not strong and the *'Ulamah* differed concerning as to whether it is Marfū'or Mawqūf and also differed regarding the wording of the *hadīth* itself [i.e. the Matn]. As-Shawkānī reported in "Nay Al-'Awtār" that - Al-Baihqī stated that the *Matn* of the *hadīth* is not strong.

Second: Al-Mugīrah's Ibn Shu'bah narration:

Al-Baihaqī [in his Sunnan] (vol. 2 / p. 355) narrated the *hadīth* from 'Imrān Ibn Abī Lailā from Ibn Abī Lailā to have said: Ash-

Sha'bī told me from Al-Mugīrah Ibn Shu'bah that the prophet (ﷺ) recited *Tashahhud* after doing *Sujūd As-Sahwu*'.

Commenting on this chain of narration, Al-Baihaqī said that Muhammad Ibn Abdir Rahmān Ibn Abī Lailā was the only one to report it from Ash-Sha'bī so this is not a satisfying narration. Allāh knows best'.

'Imrān the son of Muhammad the son of Abdir Rahmān Ibn Abī Lailā whom Ibn Hibbān considered as a *Thiqah* [reliable] is considered as an accepted narrator by Al-Hāfith if another narrator relates the *hadīth* from the same chain of narrators. This was done by Hushaim Ibn Bashīr but with different wording. Hushaim narrated the hadīth from Ibn Abī Lailā from Ash-Sha'bī to have said: 'Al-Mugīrah Ibn Shu'bah led us in *Salāt*. Having done the second *Sujūd* in the second *Rak'ah* he stood up [with out reciting *Tashahhud*]. *Muslims* behind him said *Tasbīh* [i.e. *Subhārnl llāh* to attract his attention to the mistake he has done] and he responded in *Tasbīh* [to encourage them follow him is *Salāt*]. Having finished his *Salāt*, he recited *Taslīm* then did *Sujūd As-Sahwu* while still in the sitting posture. Then told them that this is the prophet's (ﷺ) *Sunnah*'. This *hadīth* was narrated by At-Tirmithī (no. 364) but he did not mention that which 'Imrān Ibn Muhammad mentioned from his father in Al-Baihaqī's narration.

Sufyanuth Thawrī narrated Hushaim's narration through the same chain of narrators. Ahmad narrated [in his Musand] (vol. 4/ p. 248) to have been told by Abdur Razzāq that Sufyān narrated for him the hadīth. So this shaky *Matn* refers to Ibn Abī Lailā who had a very bad memory. At-Tirmithī reported that Ahmad said after narrating this *hadīth*: 'Ibn Abī Lailā's *hadīth* is not to be taken into consideration'.

Al-Bukhārī said: 'Ibn Abī Laila is honest but I don't relate his narration for he is of those whose narrations are shaky'. Al-Baihaqī stated in "Al-Ma'rifah" that his *ahādīth* are not taken into consideration if he is the only one to narrate them for he had a bad

memory and erred alot when narrating a *hadīth*. Ash-Shawkānī reported this in his "Naylul 'Awtār" (vol. 3/ p. 139).

I believe that Al-'Alā'ī statements that this *hadīth* could be considered *Hasan* considering the other chains of narrations, as Al-Hāfith mentioned and reported, do not hold water for all these narrations are too weak that they can not support one another due to the great difference between them.

There is another *hadīth* traced back to 'Aishah that the prophet (ﷺ) ordered her [that when she forgets in her *Salāt*] 'to recite *Tashahhud* followed by *Taslīm* then do two *Sujūds* [*Sujūd As-Sahwu*] then recite *Tashahhud* once again'.

This *hadīth* was narrated by Al-Tabarānī. In its chain of narrators there is Mūsā Ibn Mutair who narrated the *hadīth* from his father. Mūsā Ibn Matair is, however, a weak narrator whose narrations were abandoned by many *'Ulamah* such as: Abū Hatim, An-Nasā'ī and many others; Yahyā Ibn Ma'īn even considered him a lier.

As for his father [Mutair], Abū Hātim said that his narrations are abandoned [by *hadīth 'Ulamah*]. So, the *hadīth* is dropped down. Allāh knows best.[1]

It is worth mentioning here, at the end of this discussion, that some *Fuqahā*' considered *Sujūd As-Sahwu* to be an obligation in some cases that no affirmed *hadīth* supports!! For example, some *Fuqahā*' considered that *Sujūd As-Sahwu* is an obligation for the *Imām* in case he forgets to recite *Qunūt* in Fajr *Salāt*, although doing *Qunūt* in *Fajr Salāt* is not of the prophet's (ﷺ) *Sunnah* as was previously discussed. Other *Fuqahā*' considered *Sujūd As-Sahwu* an obligation in case one proceeded *Fātihah* with verses from the Holy *Qur*'*ān* in the last two *Rak*'*ahs* although, as it was previously discussed, it is of the prophet's (ﷺ) *Sunnah.* Such opinions induced Abul Hasanāt Al-Laknawī to say in his "At-Ta'līq Al-Mumajjad 'Alā Muwtta' Muhammad" (p. 102): 'Some of our *Shaikhs* held

(1) See: "An - Nāfilah Fil 'Ahādīth Ad - Da 'īfah Wal Bātilah" (no. 143).

strange opinions, one of which is that *Sujūd As-Sahwu* is an obligation on him who proceeded *Fātihah* with other *Sūrahs* or verses from the *Qur'ān.* Those who commented on "Al-Munyah" refuted this opinion, some of whom are: Ibrāhīm Al-Halabī, Ibn 'Amīr *Al-Hāj* and others in a very convincing manner. Those who held such an opinion may not have heard the authentic *hadīth* [which permits a *muslim* to proceed the *Fātihah* with other *Surahs* from the *Qur'ān* in the last two *Rak'ahs* of *Salāt*] otherwise they would not have delivered such a ruling'.

[22] Mistakes done while in the sitting posture, reciting Tashahhud and Taslīm:

The second sitting and reciting the second *Tashahhud* are one of the '*Arkān* [sing. *Rukn*] of *Salāt*. Some *muslims* make some mistakes while doing them. The following points discuss some of them:

[1/22] Reciting the statement: "As-Salāmu 'Alaika [you] Ayyuha An-Naby" in the Tashahhud:

Al-Bukhārī (ﷺ) narrated in his "Sahīh" that *Allāh's* Messenger (ﷺ) said: '….**when you perform your *Salāt*, say [in *Tashahhud*]: "At-Tahiyyātu Lillāh was -Salawāt Al-Tayyibāt. As-Salāmu 'Alaika Ayyuhā An-Naby Warahmatullāhi Wā Barakātuh..."**.[1]

Commenting on this *hadīth*, Al-Hāfith Ibn Hajar said: 'Other narrations of the *hadīth* bear different wording regarding time; during the prophet's (ﷺ) presence amongst *Muslims*, they used to address him [saying 'Alika] but after his (ﷺ) death one should use the third person pronoun ['Alān Naby: on him].

In the chapter titled with 'Asking for permission" in *Sahīh* Al-Bukhārī (vol. 11 / p. 56) (no. 6265), it was narrated from Abū Ma'mar from Ibn Mas'ūd -after reciting the *hadīth* stating *Tashahhud*- that he [Ibn Mas'ūd] said: **'[we used to say this word] when he (ﷺ) was still alife. But after his death we say 'As**

(1) "Sahīh Al-Bukhārī" (vol. 2 / p. 311).

Salāmu [peace be] that is ‘Alā An-Naby [upon the prophet]’. This narration was also narrated by Abī ‘Uwānah in his “*Sahīh*”, As-Sirāj, Al-Jawzaqī, Abū Nu’aim, Al-’Asbahānī and Al-Baihaqī through many narrations traced back to Abī Nu’aim -one of Al-Bukhārī’s Shaikhs- who narrated the *hadīth* in the following wording: ‘when the prophet (ﷺ) passed away, we used to say [in *Tashahhud*] “As-Salāmū ‘Alā An-Naby” without the word “that is”. The same wording was narrated by Ibn Abī Shaibah from Abī Nu‘aim.

After relating this narration traced back to Abī ‘Uwānah; As-Subkī commented in his “Sharhul Minhāj”: ‘If this narration is proved to be authentic, it clearly states that after the prophet’s (ﷺ) death, it is not an obligation on a *muslim* to use the second person pronoun [‘Alaika, i.e. on you] in his *Tashahhud*; instead one should say: “‘Alā An-Naby” [on the prophet]’. I[1] believe that the narration is indeed authentic for which I found a strong supporting narration which runs as follows: Abdir Razzāq said that Ibn Juraij told him from ‘Atā’ that **the Sahābah used to say -during the prophet’s (ﷺ) life- “As-Salāmū ‘Alaika Ayyuhan Naby”; but after his (ﷺ) death, they used to say: “As-Salāmu ‘Alan Naby”.** This narration has an authentic chain of narrators’.[2]

Ibn Hajar then continued: ‘The apparent meaning of the narration is that the *Sahābah* used to use the second person pronoun during the prophet’s (ﷺ) life but after his (ﷺ) death, they used to use the third person pronoun “As-Salāmu ‘Alan Naby”.[3]

[2/22] Adding the word “Sayyiduna” [our master] to *Tashahhud* or when sending *Salāt* on the prophet (ﷺ):

Sahikh Muhammad Jamālud Dīn Al-Qāsimī said:

‘The *‘Ulamah* differed amongst themselves regarding the word “*Sayyidunā*” when sending *Salāt* on the prophet (ﷺ). Imām Ibn

(1) i.e. Ibn Hajar.
(2) “Fathul Bārī” (vol. 2 / p. 314). Many ‘ Ulamah such as: Al-Qastallānī, Az - Zarqānī, Al-Laknawī, a few to mention, reported Ibn Hajar’s statement.
(3) “Fathul Bārī” (vol. 11 / pl 56).

Hajar was asked regarding this point and he answered in a very convincing manner. The following paragraphs present the question and the answer.

The question: Is it an obligation in *Salāt* or outside *Salāt* that a *muslim* says the word "*Sayyiduna*" when sending *Salāt* on the prophet (ﷺ) such as to say: "Allāh humma Sallī 'Alā Sayyidinā Muhammad" or "'Alā Sayyidil khalq" [the master of the creation] or should one only say: "Allahumma Sallī 'Alā Muhammad"? which one is better??

The answer: 'Indeed following the affirmed wording of [any] *Thikr* is better. Some falsely raised that the prophet (ﷺ) abandoned this word out of his humbleness, but *muslims* should say it. Were this hypothesis true, the *Sahābah* and *Tābi'īn* would have said it and nothing of such a thing was affirmed though many of them reported the *Tashahhud.* And also pay heed to the great eminent '*Ālim* Ash-Shāfi'i's statement with which he commenced his book - to which all his followers adhere- he said: 'Allāhumma Sallī 'Alā Muhammad'.[1]

*** Important Notes:**

It is worth mentioning here the following points:

[3/22] The first:

The *hādīth* that states: "Lā Tusayyidūnī Fī As-*Salāt*" [i.e. Never say "Master" in your *Salāt*] is a forged one, even the word "Tusayyidūnī" is linguistically incorrect; the proper derivation of the word should be "Tusawwidūnī" [i.e. call me master]. This *hadīth* is a forged one that has no basis whatsoever [2] regarding *Isnād* and *Matn*. were it authentic, we would have used it as a proof for the point under discussion.

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(1) "Al-Fadlul Mubīn 'Alā 'Aqd Al-Jawharuth Thamīn" (p. 70). See also: "Sifat Salatun Naby" (p. 188); Imām Al-'Albānī reported Ibn Hajar's words from a scripture written by Muhammad Ibn Muhammad Al-Garābīlī (b. 790 - d. 835) and kept in Al-Maktabah Ath- Thāhiriyyah, Syria.

(2) As As-Sakhāwī stated in "Al-'Asrār Al-Marfū'ah" (no. 585) and "Al-Masnū' Fī Ma'rifat Al-Hadīth Al-Mawdū'" (no. 395).

[4/22] The second:

Many *muslims* mix the forms of *Tashahhud* and come up with a new one that runs as follows: 'Allāhumma Sallī 'Alā Muhammad Wa'alā 'Āl: Muhammad, Kamā Sallayt 'Alā Ibrāhīm Wa'alā 'Āli Ibrāhīm. Fil 'Ālamīn. Innaka Hamīdun Majīd'.

This new mixed wording of *Tashahhud* is illegal for any act of worship should be taken from the prophet (ﷺ), no more no less, and the previous wording of *Tashahhud* was not affirmed to be of the prophet's (ﷺ) *Sunnah*; on the contrary it is a mixture of two Sahr' wordings.

The first: '**Allāumma Salli 'Alā Muhammad, Wa'alā**[1] **'Āli Muhammad, Kamā Sallaita 'Alā Ibrāhīm Wa'alā 'Āli Ibrāhīm. Innaka Hamidun Majīd. Allāhumma Bārik 'Alā Muhammad Wa'alā 'Āli Muhammad Kamā Bārakta 'Alā Ibrāhīm Wa'alā 'Āli Ibrāhīm. Innaka Hamīdun Majīd'.**

The second: '**Allahumma Sallī 'Alā Muhammad {An - Naby Al-'Ummī} Wa'alā 'Āli Muhammad, Kama Sallayta 'Alā {'Āli} Ibrāhīm, Wabārik 'Alā Muhammad {An - Naby Al-'Ummi} Wa'alā 'Āli Muhammad, Kamā Barakta 'Alā 'Āli Ibrāhīm. Fil 'Ālamīn Innaka Hamīdun Majīd**'.[2]

When a *muslim* recites one of the wordings of *Tashahhud,* he should stick to its wording, with no addition or omission, for *Tashahhud* is an act of worship that is taken from *Shar*' texts that should never be changed.

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(1) Important note: In his book "At-Tirah 'Alā Al-Gurrah" (pp. 12- 4), Al-'Alūsī said that: it is wide spread amongst the Rāfidah not to separate between the word Muhammad and the word "'Āli" with the preposition "'Alā" depending on a forged hadīth that says: ' whoever separates between me and my 'Āl [house hold] with the preposition "'Alā" will never enjoy my intercession'. Many of the Shī'ah themselves stated that this hadīth is a forged onbe. Accordingly, Ahlus Sunnah must a bandon the Rafidah way and pronounce the word "'Alā" [in their Tashahhud]. See: "Mu'jam Al-Manāhī Al-Lafthiyyah" (p. 16).

(2) For more details on the narrations regarding the wordings of Tashahhud. See: "Sifat Salātun Naby" (pp. 178 - 81).

Regretfully, many *muslims* of today abandoned the authentic wordings of *Tashahhud* and resorted to other ones, some of them even add statements to the original ones believing them to be more beneficial. Any *muslim* must be aware of such abandoning for indeed our prophet Muhammad's (ﷺ) deeds are the most beneficial and most sublime to which we should all adhere especially sending *Salāt* on him (ﷺ) with its precise wording.

Both *Tashahhud* and sending *Salāt* on the prophet (ﷺ) are of the prescriptional acts [*Tawqīfiyyah*]; no one is allowed neither to add to nor omit a bit of them. The prophet (ﷺ) set certain wordings for them both to be followed by all *muslims*. So, be -my dear *muslim* brother- of those who follow [the *Sunnah*] and not of those who change and innovate new things in it.[1]

Adding the words "Bismillāh" to the beginning of *Tashahhud* and "As'alullāh Al-Jannah Wa'a'ūthu Billāhi Minan Nār" [I ask Allāh to admit me to Paradise. And I seek refuge with him from Hell] to its end is also a mistake done by some *muslims*. Some recite such statements in *Taslīm* also. This will be discussed later at the end of this chapter. In his "Tamyīz" (pp. 141-2), *Imām*. Muslim said: 'the wording of *Tashahhud* was related from the prophet (ﷺ) through many authentic narrations none of the following statements was affirmed to be mentioned in them at all': 'Bismillāh or Billāh in its beginning, As'alullāhal Jannah Wa 'A'ūthu Billāhi Minan Nār at its end'.

[5/22] The third:

Imām An-Nawawī said: 'Scholars differed regarding the obligation of sending *Salāt* on the prophet (ﷺ) in the second *Tashahhud* in *Salāt*. Abū Hanīfah, Mālik and the *Jumhūr* held it to be a *Sunnah* that if not done, one's *Salāt* is still valid, while Ash-Shāfi'ī and Ahmad regarded it to be a *Wājib* that if not done, one's *Salāt* is rendered invalid. This is also 'Umar's and his son's opinion which Ash-Sha'bī shared with them. Some scholars stated that Ash-

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(1) See "Dalā'il Al-Khairāt" by: Khairud Dīn Wanlī (pp. 29 - 30).

Shāfi'ī contradicted the Ijmā'holding such an opinion. This is not true for it is Ash-Sha'bī's opinion -as narrated by Al-Baihqī.

Considering it [i.e. sending *Salāt* on the prophet (ﷺ)] as an obligation is not clearly affirmed. Ash-Shāfi'iyyah scholars support their opinion with Abī Mas'ūd's Al-Ansārī's (ﷺ) narration [who stated that] the *Sahābah* asked the prophet (ﷺ) about the way they could send *Salāt* on him, to which he (ﷺ) answered: '**Say: Allahumma Sallī 'Alā Muhammad (ﷺ)… etc.** 'And this prophet's (ﷺ) order is an obligation that must be followed.

However, this narration is not clear cut regarding the point under discussion unless it is joined with the other one which states that the *Sahābah* asked the prophet (ﷺ) 'what should we say when we send our *Salāt* on you in our *Salāt* ?'

He (ﷺ) said: '**Say: Allahumma Sallī 'Alā Muhammad (ﷺ)… etc**'. the addition in this narration is authentic; narrated by the two great Imams Abū Hātim Ibn Hibbān Al-Bastī and Al-Hākim Abū 'Abdillāh in their "*Sahīhs*" stating its authenticity. They both supported it with onther narration traced back to Fudālah Ibn 'Ubaid to have said: '***Allāh's* Messenger (ﷺ) once saw a man doing his *Salāt*. [when reaching *Tashahhud*, he started calling *Allāh* (ﷻ) for his well affair], he neither praised *Allāh* (ﷻ) nor glorified him, nor did he send his *Salāt* on the prophet (ﷺ). Seeing this, the prophet (ﷺ) said: 'He is hasty'. Then he called him and instructed him saying: 'when you do your *Salāt,* start [your *Du'ā'*] with praising and glorifying *Allāh* (ﷻ) then send your *Salāt* on the prophet (ﷺ) and then call unto *Allāh* (ﷻ) with that which your heart desires**'.

Al-Hākim judged this *Hadīth* to be authentic for the conditions Muslim set for authentic narrations apply to it.

Although these two narrations include acts that are not obligatory on the praying *muslim* such as sending one's *Salāt* on the prophet's '*Āl* [house hold] and his off spring and saying the *Du'ā'*, one could - however- consider them as evidences [on the obligation of *Tashahhud*] for any order indicates that the thing ordered is an

obligation. If parts of any order are not an obligation due to a certain evidence this does not entail that the other parts are not. *Allāh* knows best.

Our reverend Shāfi'ī scholars considered saying: as 'Allāhumma Sallī 'Alā Muhammad' *Wājib*, while the rest of *Tashahhud* is *Sunnah*. There is an odd opinion that states the obligation of sending *Salāt* on the 'Āl [house hold] but it is not strong enough to be taken into consideration. *Allāh* (ﷻ) knows best'.(1)

[Commenting on An-Nawawi's last point,] Al-'Amīr As-San'ānī said: 'Sending one's *Salāt* on the 'Āl is not just recommended as An-Nawawī and others stated. On the contrary; sending *Salāt* on the prophet (ﷺ) is not complete unless a *muslim* recites the whole wording of it which includes the *'Āl* for [it is narrated that] the *Sahābī* asked the prophet (ﷺ) regarding how to send *Salāt* on him (ﷺ), and he (ﷺ) taught him the whole wording that contains sending *Salāt* on both: the prophet (ﷺ) and his house hold.

Accordingly; whoever ignores the second part, has not fully complied with the prophet's (ﷺ) order, and so he has not actually sent *Salāt* on him (ﷺ)'.(2)

Ibn Al-'Arabī shared As-San'ānī his opinion considering sending *Salāt* on the prophet (ﷺ) as an obligation. He said:

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(1) "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / p. 123), see also: "Fathul Bārī" (vol. 11 / p. 163..).

(2) See: "Subulus Salām" (vol. 1 / p. 193). Al-Hādī, Al-Qāsim, Ahmad Ibn Hanbal and some Shāfi'ī scholars all held it an obligation to recite the full form of the Salāt on the prophet (ﷺ) after reciting Tashahhud as stated in "Naylul Awtār" (vol. 2 / p. 324).

In "Al-Qawlul Badī'" (pp. 90 - 1), As- Sakhāwī related from Al-Baihaqi in his "Shu'ab" from Abī Ishāq Al-Marwazi - a great Sahfi'ī scholar - to have said: ' I believe that sending Salāt on the prophet (ﷺ) and his 'Āl is an obligation in the last Tashahhud of Salāt. Al-Baihaqī commented: "The affirmed ahādīth that show the way of sending Salāt on the prophet (ﷺ) are evidences on what he believed in".

Then he [As-Sakhāwī] said: 'Our shaikh -Ibn Hajar- said that what At-Tahāwī mentioned in his "Mushkil" indicates that Harmalah reported this from Ash-Shāfi'ī'.

‘Sending *Salāt* on the prophet (ﷺ) is an obligation to be done at least once in one’s life as agreed upon amongst scholars. As for doing it in *Salāt* itself, Muhammad Ibn Al-Mawwāz and Ash-Shāfi‘ī held it to be an obligation without which one’s *Salāt* is rendered invalid. Other *‘Ulamah* held an opposite opinion; they held it to be a *Sunnah*. The soundest opinion is the former for it is supported by the *hadīth* in which the prophet (ﷺ) displayed the time and manner of sending *Salāt* on him.

Accordingly; this *Salāt* is an obligation regarding its time and manner’.[1]

Our Shaikh Al-‘Albānī shared Ibn Al-‘Arabi his opinion as stated in his “Sifat Salātun Naby”.[2] He mentioned Fudāla’s narration which An-Nawawī related- under the title ‘The obligation of Sending *Salāt* on the Prophet (ﷺ)’ and then said: ‘It was narrated by Ahmad, Abū Dāwūd, Ibn Khuzaimah, Al-Hākim -who considered it as authentic and with which Ath-Thahabi agreed’. Then he proceeded saying: ‘This hadīth states the obligation of sending *Salāt* on the prophet (ﷺ) in this [second] *Tashahhud* due to the order included in it. Imām Ash-Shāfi‘ī and Ahmad in his latest views held this opinion as many *Sahābah* and others did before. Those who claim that Ash- Shāfi‘ī contradicted the *Ijmā*’has been unjust to him- as Al-*Faqīh* Al-Haithamī discussed in his “Ad-Durr Al-Mandūd Fis Salati Was Salāmi ‘Ala Sāhib Al-Maqām Al-Mahmūd”.

[6/22] The fourth:

Sending *Salāt* on the prophet (ﷺ) is not restricted to the second *Tashahhud*; it could be recited in the first one too.

Imām Ash-Shāfi‘ī stated in “Al-’Umm”: ‘The first and the second Tashahhud have the same wordings. By the word *Tashahhud* I mean reciting *Tashahhud* followed by sending *Salāt* on the prophet (ﷺ) both must be recited’.[3]

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(1) See: “Ahkāmul Qur’ān” (vol. 3 / p. 1584) and “Al-Fathur Rabbanī” (vol. 4 / p. 28).
(2) (pp. 197- 8).
(3) Al-‘Umm (vol.1 / p. 102).

It is not of *Sunnah* that one limits his *Tashahhud* to only saying "Allāhumma Sallī 'Alā Muhammad", one must recite one of the affirmed wordings of *Tashahhud* completely- as was previously reported from Al-'Amīr As-San'ānī. (1)

In addition to that, the authentic *ahādīth* indicate clearly that *Du'ā'* could be recited after reciting the first *Tashahhud*. One of these *ahādīth* is the one narrated by **'Abdullāh Ibn Mas'ūd (ﷺ) to have said: 'We used to perform *Salāt* and know nothing to say after the first two *Rak'ahs* but *Tasbīh, Takbīr* and *Tahmīd*. Muhammad (ﷺ) indeed taught us all the good things to be said. He (ﷺ) said: 'when you sit at the end of the second *Rak'ah* say: "Al- Tahiyyātu Lillahi Was Salawāt Wat Tayyibāt, As-Salāmu 'Alaika Ayyuhan Naby Warahmatullāhi Wabarakātuh, As-Salāmu 'Alainā Wa'alā Iba dillāhi As-Sālihīn. Ashhadu Anna Lā Ilaha Illā Allāh, Wa'anna Muhammadan 'Abduhu Warasūluh", then choose whatever you like of *Du'ū*'"**.(2)

The aforementioned *hadīth* states the legality of saying *Du'ā'* in the first *Tashahhud*. None of the *'Ulamah* held this opinion but Ibn Hazm- and he is right in doing so- although he depended on general texts which other *'Ulamah* could refute easily making use of specified ones. As for this *hadīth,* it is indeed a clear cut *hadīth* on the point under discussion. May *Allāh* (ﷻ) have mercy on him who is just in all matters and follows the *Sunnah.* (3)

[7/22] The fifth:

In case one's *Wudū*'becomes invalid before *Taslīm*, one's *Salāt* is considered invalid- be it an obligatory or supererogatory one.(4)

(1) See: "Sifat- Salātun Naby" (p. 185).
(2) Narrated by Ahmad in "Al-Musnad" (vol. 1 / p.437), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 238) and At- Tabarānī in "Al-Mu'jam Al-Kabīr" (vol. 10 / p. 57) (no. 9912). Its chain of narrators is authentic- and considered connected according to the conditions set by Muslim- as is explained in "As- Silsilah As- Sahīhah" (no. 878).
(3) "Silsilat Al-'ahādīth As- Sahīhah" (vol. 2 / p. 567).
(4) "Fatāwā Ibn Taymiyyah" (vol. 22 / p. 613).

[8/22] The sixth:

Some *muslims* make another mistake in *Salāt* which is doing *Tawarruk* [i.e. sitting on the left hip putting the left foot under the right one] in the two *Rak*'*ah Salāt*, such as the *Fajr*, the Friday and supererogatory *Salāt* or abandoning it when needed in the three or four *Rak*'*ahs Salāt* provided that one does not cause inconvenience to the one sitting next to him.(1)

[9/22] the seventh:

The most widely accepted interpretation of "Ibādillāhi As-Sālihīn" [the righteous slaves of *Allāh*] is those who perform whatever is enjoined on them towards *Allāh* (ﷻ) and towards people. The level of achieving this differs from one person to the other. At-Tirmithī said: 'whoever wishes to enjoy peace *muslims* send in their *Salāt* on other *muslims* should be a righteous *muslim* otherwise he would be deprived of this great bounty [peace]'.(2)

[10/22] The eigth:

Al-Qaffāl stated in his "*Fatāwā*": 'Abandoning *Salāt* causes harm to all *muslims* for any praying person should recite the following *Du'ā'* in it; i.e. "As-Salāmu Alaina Wa'alā Ibādillāhi As-Sālihīn", and abandoning *Salāt* will consequently lead to abandoning this *Du'ā'*. Accordingly, the one who abandons *Salāt* fails to follow *Allāh's* (ﷻ) and his Messenger's order, incurs sin on himself and deprives all *muslims* [from calling unto *Allāh* (ﷻ) for them]; sins heap one upon the other'.(3)

It is worth mentioning here that the first *Tashahhud* -according to the soundest of all *'Ulamah's* opinions- is *Wājib*. This opinion was held by *Ahlul Hadīth*; [one of whom is] Ash-Shawkānī who said in his "As-Saylul Jarrār" (vol. 1 / p. 228): 'The orders concerning the obligation of doing *Tashahhud* do not only refer to

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(1) See the article titled with: "Tanbīhāt 'Alā Ba 'dil 'Akhtā' Allati yaf 'aluhā Ba 'dul Musallīn Fī Salātihim". See "Tamāmul Minnah" (p. 223).

(2) Fathul Bārī (vol. 2 / p. 314).

(3) Previous reference (vol. 2 / p. 317).

the second *Tashahhud*; but for on both the first and second ones. In the *hadīth* regarding the *Sahābī* who failed to do his *Salāt* properly, which is considered as a reference for obligations the first *Tashahhud* was mentioned in it as a *Wājib* while there is no mention of the second one. So, one could say that the first *Tashahhud* is more obligatory than the second one.

As for those who postulate that the first *Tashahhud* is not *Wājib* because when the prophet (ﷺ) forgot to do it, he did *Sujūd As- Sahw*, this postulation could be right if *Sujūd As- Sahw* were done only when forgetting to do the non- obligatory acts [in *Salāt*] and it is surely not'.(1)

It is worth mentioning here that some people abandon the proper *thikr* that should be recited between the two *Sajdas* and say instead "Allāumma Khallī 'Annī" and other false statements that the prophet (ﷺ) never said.

[11/22] Abandoning moving one's right index in *Tashahhud*:

Ahmad in his "Musnad" (vol. 4/ p. 318), An-Nasā'ī his "Mujtabā" (vol. 2/ pp. 126- 7), (vol. 3/ p. 371), Abū Dāwūd in his "Sunnan" (no. 713), Ibn Khuzaimah in his "*Sahīh*" (no. 480, 714), Ibn Al- Jārūd in "Al- Muntaqā" (no. 208), Ibn Hibban in his" *Sahīh*" (no. 1851), Al- Baihaqī in "As- Sunnan Al- Kubrā" (vol. 2/ pp. 27, 28 and 132) and At- Tabarānī in "Al- Mu'jam Al- Kabīr" (vol. 22/ p. 35) from Wā'il Ibn Hujr to have said: '**Indeed, I will watch how the prophet (ﷺ) performs his *Salāt*. I watched him carefully; he (ﷺ) recited *Takbīr*, raising his hands,.. (till he said):** '**then raised his [right] index and I saw him moving it and calling into *Allāh***'.

This is an explicit authentic narration stating the movement of the index finger [in *Salāt*]. In another narration, the narrator Ibn Hujr used the simple present tense "Yarfa'"[moving] which implies

(1) See: "Naylul 'Awtār" (vol. 2 / pp. 304- 5), "Subulus Salām" (vol. 1 / p. 280), "Al- Mugnī" (vol. 1 / p. 382), "Taysirul 'Allām" (vol. 1 / p. 198) and "Qatfuz Zahw Fī 'Ahkām Sujūd As- Sahw" (pp. 16- 17).

the continuity of this act till the end of one's *Salāt* not only when mentioning the word "*Allāh*" [in the *Tashahhud*] or when saying "*lā Ilāhā Illā Allāh*" in it as some *Fuqahā*' held for this is based on no hard evidence.(1)

Shaikh Al-'Athīm Al-'Ābādī affirmed this point saying: 'This *hadīth* indicates that it should be moved continuously [in *Tashahhud*]'.(2)

It is narrated in "*Sahīh Muslim*" (vol. 2 / p. 90) from Abdullāh Ibn Az- Zubair to have said: '**The prophet (ﷺ) used to put his left foot between his thigh and leg, spreading his right foot, putting his left palm on his left knee and his right palm on his right thigh and pointing with his [right] index**'.

It may be raised that taking this *hadīth* into consideration and under application has more right than applying the first one [of Ibn Hujr] for two reasons:

The first: some narrations- such as the one narrated by Abī Dāwūd in his *Sunnan* (no. 989), traced back to Ibn Az-Zubair- state that '**he (ﷺ) used to point with his [right] index finger when he recited *Du'ā'* and used not to move it**'.

The second: Al- Baihaqī said in his "*Sunnan*" (vol. 2 / p. 130): 'The words "moving it" [In Wā'il's narration] may be interpreted as pointing with it without really moving it. Accordingly, both narrations would be compatible in meaning'.

The Refutation: As for the first reason, the addition "without moving it" is not an affirmed one; for the *hadīth* is narrated by Muhammad Ibn 'Ajlān from 'Āmir Ibn 'Abdillāh Ibn Az-Zubair from his father. Ibn 'Ajlān is not a reliable narrator for his narration was narrated by other four narrators traced back to him without this addition. And another two reliable narrators narrated the same narration from 'Āmir [without this addition]; accordingly, this

(1) The introduction by the verifier of "Al-Khushū' in As-Salāt" by IBN Rajab Al-Hanbalī (p. 7).

(2) "'Awn Al-Ma'būd" (vol. 1 / p. 374).

addition is *Shāththah* [odd one]. Moreover, and most important of all, *Imām* Muslim narrated the same *Hadīth* traced back to Ibn 'Ajlān too without this addition.(1)

Imām Ibn Al-Qayyim affirmed the same and said: 'As for the *hadīth* narrated by Abī Dāwūd traced back to "'Abdullāh Ibn Az-Zubair to have said: 'The prophet (ﷺ) used to point with his [right] index calling unto *Allāh* (ﷻ) with out moving it'; this last phrase is not convincingly affirmed for *Imām* Muslim narrated the full *hadīth* in his "*Sahīh"* without mentioning it.

He [Imām Muslim] related that: '**The prophet (ﷺ) used to sit in his *Salāt* [for *Tashahhud*] putting his left foot between his thigh and leg, spreading his right foot, and used to put his left palm on his left knee, and his right palm on his right thigh pointing with his finger**'.

Besides, Abū Dāwūd's narration does not explicitly state that the prophet (ﷺ) used to do so in his *Salāt.*(2) Even if it were so, Abū Dāwūd's narration bears a negative meaning while Ibn Hjur's one bears an affirmed, authentic positive one and the later has precedence over the former'.(3)

Were this narration authentic, it could be easily combined with the other one narrated by Wā'il; one could move his index and point with it alternately -as Al-Qurtubi said: 'The *'Ulamah* differed regarding moving the index finger [in *Tashahhud*]; some held that one should move it, others held the opposite opinion. Both groups based their rulings on evidences form the authentic *Sunnah*, so both acts could be performed [alternately]. *Al-Hamdulillāh*'.(4)

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(1) See: "Tamāmul Minnah" (p. 218).

(2) Ibn Al-Qayyim means that his (ﷺ) act is a general one done at any time, not only in Salāt for the prophet (ﷺ) said: ' (ﷺ) and when you ask *Allāh's* (ﷻ) forgiveness, point with one [i.e. right index] finger' as narrated by Abū Dāwūd in his" Sunnan" (no. 1489) through an authentic chain of narration.

(3) "Zād Al-Ma'ād" (vol. 1 / pp. 238- 9).

(4) Tafsīr Al-Qurtubī" (vol. 1 / p. 361).

Al-'Amīr As-San'ānī in his "Subul As-Salām" (vol. 1/ pp. 187-8) shared Al-Qurtubi his opinion and so did Ar-Rāfi'ī as reported by Al-Mubārakfūrī who supported both Ar-Rāfi'ī and As-San'ānī.(1)

Moving the [right] index is the soundest of opinions for according to the *Fiqh* principle" the narration with positive meaning has precedence over the one with a negative meaning. It is so strange that some of those who explained An-Nawawī's "Al-Minhāj" after narrating Wā'il's *hadīth* and having known the preponderance of other *'Ulamah*- reject it and say: 'The narration that bears the negative has precedence over the one with positive meaning believing this to be the truth and the prophet (ﷺ) may have ordered them [i.e. his *Sahābah*] not to move it in the *Salāt*'.(2)

Other later *Fuqahā*' even stated that: 'One must not move it for the act of moving was not affirmed in *Sunnah*!! It is even *Harām* and renders one's *Salāt* invalid!! As reported by An-Nawawī in his "Sharh Al-Muhaththab"'.(3)

Such opinions are indeed born out from *Mathhab* fanaticism for it is of human nature that one sticks to what he knows and is familiar with, adhering to it with great satisfaction and submission to an extent that if an opposite opinion is to appear he would gather all his power and do whatever is in his capacity to refute it and defend his won opinion closing his eyes from the *Haq* [Truth].

An-Nawawī stated three views in his "Sharh Al-Muhaththab": 'The first states the impermissibility of moving the index, the second: the prohibition of moving it and "doing so renders one's *Salāt* invalid". The *hadīth* concerning this view was narrated by Abī 'Alī Ibn Abī Hurairah which is a weak, odd one'.

Then he continued: 'Moving it is a recommended act as Shaikh Abū Hāmid, Al-Bandanījī, Al-Qādī, Abū At-Tayyib and others stated depending on Wā'il's narration- which was narrated by Al-

(1) See: "Tuhfatul Ahwathī" (vol. 1 / p. 241). This opinion was also held by Abdil 'Azīz Ibn Bāz in his "Fatāwā" (vol. 1 / p. 75).
(2) "Mugnī Al-Muhtāj" (vol. 1 / p. 173).
(3) "Kifāyatul Akhyār" (p. 74).

Baihaqī through an authentic chain of narrators- that states that the prophet (ﷺ) ‘**raised his [index] finger, moving it and calling unto *Allāh* with it**’.[1]

As for the view that states that moving the index renders one’s *Salāt* invalid, it is a weak and odd one -as An-Nawawī stated. Some held this view believing that doing three movements in *Salāt* renders one’s *Salāt* invalid which is totally baseless. Concerning this, Shaikh Ibn Bāz said: ‘As for limiting the number of the movements that renders one’s *Salāt* as invalid to three movements, it is totally baseless; there is no authentic *hadīth* that states this. It is just a mere proof-lacking opinion of some *‘Ulamah*’.[2]

As for Az-Zubair’s narration which states only pointing with the index; it does not entail not moving it as is linguistically known. So from both linguistic and *Fiqh* point of views[3] disagreement has no access here.

The soundest of all opinions is to apply both narrations, pointing with and moving the [right] index finger as *Imām* Ahmad said in “Masā’il Ibn Hāni’” (vol. 1 / p. 80). *Allāh* knows the best.

Finally, one must pay attention to the following points:

[12/22] the first:

The narration that states ‘**I saw the prophet (ﷺ) sitting in his *Salāt* (ﷺ) raising his index finger curving it slightly calling unto *Allāh***”. This *hadīth*’*s* narration, however, has a weak chain of narrators; there is Mālik Ibn Numair Al-Khuzā’ī in it ‘whose reliability is not known and he is the only one to narrate from his father’ as Ibn Al-Qattan and Ath-Thahabi stated. Al-’Albānī reported that Ath-Thahabī stated that ‘This curving of the finger is not mentioned but in this *hadīth* only, and being a weak one it must not be taken into consideration. *Allāh’s* knows best’.[4]

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(1) “Al-Majmū‘ “Sharh” Al-Muhaththab” (vol. 3 / p. 451).
(2) “The Fatawāwā” (vol. 1 / p. 87).
(3) “Tamāmul Minnah” (pp. 219- 20).
(4) “Tamāmul Minnah” (p. 223).

[13/22] The second:

It is stated in some narrations that the '**prophet (ﷺ) pointed with his index finger then did *Sujūd***', which indicates that pointing with the index between the two *Sujūds* is permissible too!! This narration; however, contradicts all the other ones, so it is *Shāththah.* Accordingly, a praying muslim must not move his index finger between the two *Sujūds*'.(1)

[14/22] The Third:

It is detested that a praying *muslim* point with his left index, even if his right one is amputated, for it is of *Sunnah* to keep one's left index always spread.(2)

It is of a great importance to attract the reader's attention to a mistake done by many when moving the index finger which is moving it in a circular way believing that this is what is meant by Wā'il's narration: '**I saw the prophet (ﷺ) making a circle with his thumb and middle finger**'.

This is indeed a misinterpretation of the hadīth. Some move the index in a manner that was never done by the prophet (ﷺ); that is they move it upwards and downwards. The proper manner is to raise the index and move it while it is raised whether upwards and downwards or to the left and right.

** Three Mistakes done in Taslīm:*

Taslīm is one of the *Arkān* of *Salāt,* if not done one's *Salāt* is rendered invalid. This is the opinion of the *Jumhūr* beginning with the *Sahābah* followed by the *Tābi'īn* then those who followed them.(3)

Some times, *muslims* commit the following mistakes when reciting *Taslīm*:

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(1) For more details a bout these narration, See "Tamāmul Minnah" (pp. 214- 7).
(2) "Rawdat At-Tālibīn" (vol. 1 / p. 262) and "Fatāwā An-Nawawī" (p. 35).
(3) "Sharh Sahīh Muslim" (p. 8315).

[15/22] First:

When reciting *Taslīm* to the right and left sides some *muslims* point with their right and left hands both sides.

The prophet (ﷺ) forbade his *Sahābah* from doing so as narrated by Jābir Ibn Samurah to have said: '**We used to point with our hands both sides when reciting *Taslīm*. Seeing us doing so, the prophet (ﷺ) said: 'what is the matter with you pointing with your hands [both sides] as restless horses do with their tails?!**[(1)] **Since then, they (ﷺ) stopped doing this act and recited *Taslīm* only**'.

[16/22] Second:

The word "*As-Salāmu*" should be pronounced with its proper length without prolonging the vowel /ā/ so much.

This is an agreed upon opinion amongst scholars as Ibn Sayyid An-Nās stated.

[17/22] Third:

Ibn Taymiyyah was asked regarding the statements some people say when they recite *Taslīm* on both sides; they say "As'alukal Fawza Bil Jannah" to the right, and "As'alukan Najātā Minan Nār" to the left. Is this act detested [*Makrūh*]?

He answered: 'Praise be to *Allāh* (ﷻ). Indeed, this is *Harām* act for it is a Bid'ah; it was never done by the *prophet* (ﷺ) nor did any of the *'Ulamah* recommend it. The first of these two statements separates between the first and the second *Taslīm*. None whatsoever has the right to separate between the parts of any prescribed act of worship in such a manner'.[(2)]

It is worthmentioning here, that when one's *Salāt* is invalidated by one of the nullifiers of *Salāt*, such as passing wind, some people

(1) It was previously fully narrated with its chain of narrators.
(2) Al-Fatāwā (vol. 22 / p. 492).

do *Taslīm* to end their *Salāt* and this is a mistake for the *Salāt* is considered nullified without doing *Taslīm*.

Chapter Four

Mistakes done in the Mosque and During Congregational Salāt

* Mistakes [from pronouncing *'Athān*] till pronouncing the *Iqāmah.*
* Mistakes from pronouncing the *Iqāmah* until reciting *Takbīratul Ihrām.*
* Mistakes from Reciting *Takbīratul Ihrām* till reciting *Taslīm*.
* Mistakes regarding the rewards of congregational *Salāt*, mistakes of those who abandon it and the threat against them.

Mistakes [from the 'Athān] till pronouncing the Iqāmah[1]

* Mistakes done by the *Mu'aththinūn* and those who hear the *'Athān*.

* Pacing to the mosque interlocking one's fingers.

* Getting out of the mosque while the *'Athān* is being recited.

* Wasting time chatting while the *Salāt* is about to begin.

* Abandoning doing *Tahiyyatul Masjid* and the prior- *Sunnah Salāt* towards a *Sutrah.*

* Reciting *Sūratul Ikhlās* prior to *Iqāmah*.

* Doing supererogatory *Salāt [Nāfilah]* while the *Iqāmah* is being pronounced.

* Doing *Nāfilah Salāt*- that has no *Shar'* reason to the exclusion of the two- *Sunnah Rak'ahs*- prior *Fajr Salāt*.

* Having garlic, onion or bad scented food before attending congregational *Salāt*.

(1) One of these mistakes is sticking to a certain spot in the mosque in order to do Salāt in it. This mistake has been discussed earlier.

[23] Mistakes done by the Mu'aththinīn and those who hear the 'Athān:

It is worth mentioning, at the beginning of this section, that it is of great importance that there should be a *Mu'aththin* in every mosque to whom the *Imām* [leader of *Salāt*] could entrust his responsibilities. The prophet (ﷺ) used to entrust Ibn 'Umm Maktūm [and others] with his responsibilities as a leader of *Salāt* while being away from *Madīnah*. Those entrusted proved to be the best. The *Mu'aththin* should be of those who read and write well, know times of *Salāt*, punctual in their *'Athān* and able to help *muslims* in their congregational *Salāt*.

Unfortunately, many *Mu'aththinūn* in our mosques these days do not perceive the importance of the responsibility they bear upon their shoulders; this great rites amongst the *Islamic* rites...!! Some of them do not even know how to recite the *'Athān* properly?!![1]

The following points discuss mistakes many *Mu'aththinūn* do regarding the manner in which *'Athān* is recited; but first, it is of great importance to attract our readers' attention to an important misconception people have regarding the legality of *'Athān* itself.

[1/23] Many people believe that reciting the '*Athān* in the mosques in residence is a recommended act of worship' and this is a sheer falsehood no doubt. *'Athān* is indeed one of the greatest *Islamic* rites upon hearing which- in an area- the prophet (ﷺ) would refrain from invading its people- as is established in the *Sahīhain* and other *Sunnah* books. Many *ahadīth* state a clear order that it be pronounced, though one is enough for it to be considered as *Wājib*. Accordingly, pronouncing *'Athān* is *Fard Kifāyah* [collective duty].[2] *Imām* Ibn Taymiyyah held this view. The followers of *Imām* Mālik and Ahmad, 'Atā', Mujāhid and Al-'Awzā'ī shared him his view. Concerning this point Al-'Adawī held that it [the *'Athān*] is a collective duty in the *Muslim* country; if abandoned, its

(1) See: "Dabābun 'Alā Manāril Masjid" (pp. 20-21) with slight editing.
(2) "Tamāmul Minnah" (p. 144).

dwellers ought to be fought'.(1) Ibn Abdil Barr supported the same view stating a reason that 'the *'Athān* is considered as a distinctive feature for the *Muslim* country that distinguishes it from a *Kāfir* one'.(2) Ibn Qudāmah also stated the same opinion and added that 'it [the *'Athān*] is not an obligation on the passers by for the purpose of calling *'Athān* is to pronounce that *Salāt* is due, and for people to attend it in the mosques. One *'Athān* suffices one country as long as all people could hear it'.(3)

The Hanafī followers, however, believe that the *'Athān* is a *Sunnah Mu'akkadah* [affirmed *Sunnah*] and one of the rites of *Islām*; if abandoned one incurs a sin on himself. This view is also a well known view in the Shāfi'ī *Mathhab*, as mentioned in "Al-Majmū'" (vol. 3/p. 82) and "Ar-Rawdah" (vol. 1 / p. 195). They held that abandoning an affirmed *Sunnah* has the same consequence as abandoning an obligatory deed, a sin is incurred.

The difference between the views of the Shāfi'ī and Hanafī followers on one side and those who held that pronouncing *'Athān* is *Wājib* on the other is only a linguistic -idiomatic difference the thing that takes place a lot amongst the *'Ulamah*- as Ibn Taymiyyah stated in his *Fatāwā*.(4) He added: 'As for those who claim that it [i.e. the *'Athān*] is a *Sunnah*, if abandoned no sin is incurred [on a *Muslim*], this is indeed a sheer false hood'.(5)

Ash-Shawkānī said that 'one must not hesitate to consider this act of worship as a *Wājib* for its evidences are crystal clear'.(6)

* Now to the mistakes done when reciting *'Athān*:

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(1) "Hāshiyat Al-'Adawī" (vol. 1 / p. 221), see: "Tafsīr Al-Qurtubī". (vol. 6 / p. 225) and "Bidāyatul Mujtahid" (vol. 1 / p. 221).
(2) See: "Tafsir Al-Qurtubī" (vol. 6 / p. 225).
(3) Al-Mugnī (vol. 1 / p. 428).
(4) See: "Majmū' Fatāwā Ibn Taymiyyah"(vol. 22 / p.64),"Badā'i' As-Sanā'i' (vol. 1 / p. 146-7), "Hāshiyat Ibn 'Abdīn"(vol. 1 / pp.388-9),"Al-Bināyah Fī Sharh Al-Hidayah"(vol.2 / pp.7-8), "Jawāhir Al-Fiqh"(foils:112-3),"Fathul Bārī"(vol.2 / p.79) and "Ad-Dīnul Khālis"(vol. 2 / p. 49).
(5) "Majmū' Al-Fatāwā" (vol. 22 / pp. 64-5).
(6) "As-Saylul Jarrār" (vol. 1 / pp. 196-7).

[2/23] The first: Raising one's voice with sending *Salāt* on the prophet (ﷺ) after reciting *'Athān*; this is indeed a *Bid'ah*. [1] Even the act of sending *Salāt* on the prophet (ﷺ) secretly by the *Mu'aththin* after calling the *'Athān* depends on no hard evidence.

If it is raised that sending *Salāt* on the prophet (ﷺ) is of *Sunnah* according to the general order in the prophet's (ﷺ) *hadīth* which states: '**when you hear the *Mu'aththin* recites *'Athān*, repeat what he says then send *Salāt* on me**', this will be refuted as follows:

The prophet's (ﷺ) order is addressed to those who hear the *'Athān*, not the *Mu'aththin* himself. Besides, were this hypothesis true, this would entail that the *Mu'aththin* should repeat the statements of *'Athān* after himself the thing which none of the *'Ulamah* held to be true, on the contrary it is a *Bid'ah*.

On the other hand, the *Mu'aththin* is not prohibited to send *Salāt* on the prophet (ﷺ) secretly, but he had better not do it so often lest people think that sending *Salāt* on the prophet after the *'Athān* is part of it or misunderstand the interpretation of the aforementioned *hadīth*, so pay heed to this.[2]

[3/23] The second: Mispronouncing the *'Athān* to an extent that some letters and vowels are totally changed and others added for the sake of retaining the musical tune.

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(1) See: "Ad-Dur Al-Mukhtār" (vol. 1 / p. 390), "Mirqāt Al-Mafātih" (vol. 1 / p. 423), "Majmū' Al-Fatāwā" (vol. 22 / p. 470) "Al-Madkhal" (vol. 2 / pp. 255-6), ' "Ad-Dīnul Khālis" (vol. 2 / pp. 88-9), "Al-Fatāwā Al-Fiqhiyyah Al-Kubrā" (vol. 1 / p. 131), "Al-Khutat Al-Maqriziyyah" (vol. 2 / p. 172), "Kashf Al-Gummah" (vol. 1 / p. 80), "Al-wasīlah Ilā Sahfā'at Sahib Al-Wasīlah" (p. 24-7), "Islāh Al-Masājid" (pp.133-4), "Fiqh As-Sunnah" (vol. 1 / p.216), "Al-'Ibdā' Fi Madār Al-Ibtidā' " (pp.173-5), "Al-Masjid Fil Islām" (pp. 193-7), "Tamāmul Minnah" (p. 158).
See also-regarding adding the statement "Hayya 'Alā Khairil 'Amal" to the 'Athān- "Majmū' Al-Fatāwā" (vol. 23 / p. 103), "As-Saylul Jarrār" (vol. 1 / p. 205), "Risālah Fil 'Athān" by Al-Mu'āfirī (p. 76), "As-Sīrah Al-Halabiyyah" (vol. 1 / p. 487), "Al-Mubdi' "(vol. 1 / p. 328), "Al-Mabsūt" (vol. 1 / p. 138), "Al-Majmū' "(vol. 3 / p. 108), "Al-Muhallā" (vol. 3 / p.146), "As-Si'āyah" (vol. 2 / p. 24) by Al-Laknawī, "Tham Al-'Awārid Fī Tham Ar-Rawāfid" (p. 133) and "Al-Islām was Sahābah Al-Kirām bainas Sunnah Wash Shī'ah" (p. 4).

(2) "Tamāmul Minnah" (p. 158).

Imām Al-Qurtubī discussed this clearly in his “Tafsīr” saying: ‘The *Mu’aththin* should recite the *’Athān* with moderate length of the letter with out prolonging its vowels in a way many ignorants do these days as if they are composing musical notes, or disconnecting between the letters to an extent that the *’Athān* is no longer understood’.(1)

[4/23] The third: Because of the keen desire of some people to listen to those *Mu’aththinūn* who recite the *’Athān* with musical tunes, **a new *Bid‘ah* was born which is to call the *’Athān* through tape recorders equipped with loud speakers!!**

This way of pronouncing the *’Athān* may cause confusion such as reciting “As-Salātu Khairun Minan Nawm” in day light *Salāt* or leaving the recorder on after the *’Athān* and music may follow!!(2)

Calling *’Athān* through recorders equipped with loud speakers leads to many adversities:

1- Only the original *Mu’aththin*- whose voice is recorded- wins the reward for calling the *’Athān* and other *Mu’aththinūn* will loose it.

2- This act contradicts the prophet’s (ﷺ) *hadīth* which states: ‘**when *Salāt* is due, let one of you pronounce the *’Athān* and let the oldest among you lead you in *Salāt***’.(3)

3- It goes against the *Islamic* tradition that has been practiced since the first year of *Hijrah* till our age which is to pronounce the *’Athān* in the mosques, each alone, for the five *Salawāt* even if there is more than one mosque in the same area.

4- Bearing the *Niyyah* [intention] by the *Mu’aththin* for each *’Athān* he pronounces is one of its articles. Accordingly,

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(1) “Tafsīrul Qurtubī” (vol. 1 / p. 230), “Al-Madkhal” (vol. 3 / p. 249), “Ad-Dinul Khālis” (vol. 2 / p. 92)and “Al-Ibdā‘ Fī Madār Al-Ibtidā‘ (p. 176).

(2) “Al-Masid Fil Islām” (p. 201).

(3) Narrated by: Al-Bukhārī in his “Sahīh” (no. 628, 630, 631, 658, 819, 2848, 6008, 7246) and Muslim in his “Sahīh” (no.674).

the *'Athān* done by the insane, the drunken, or the like is not accepted in the shar' since they do things with out bearing intentions in advance, so is the case with tape recorders.[1]

5- Pronouncing *'Athān* is considered a physical act of worship; so 'a person must not build [an act of worship; i.e. *Iqāmah*] upon other person's worship [i.e. the *'Athān*] for both are physical acts of worship; just like *Salāt* if its parts were done by two different persons, it is not accepted'.[2]

6- There are some *Sunnan*, manners and etiquettes that are to take place when calling *'Athān* for every *Salāt*; using tape recorders will certainly cause their disappearance.

7- Doing *'Athān* through tape recorders paves the way for *Bid'ah* to flow in *muslims'* acts of worship and *Islamic* rites; such as abandoning pronouncing the *'Athān* letting tape recorders do the job.

Due to all this, the *Islamic Fiqh* Assembly Council of the *Islamic* World Union in its ninth session, which was held in Makkha on Saturday Rajab, 2, 1406 *Hijrah*, stated that: 'Broadcasting the *'Athān* through tape recorders when *Salāt* is due is not sufficient and is not permissible; *'Athān* in such a case is not *Mashrū*' [legal]; *muslims* should pronounce the *'Athān* by themselves for every *Salāt* in every mosque as has been the tradition since our prophet's (ﷺ) time till now. May *Allāh* guide us to the right path'.

Three *Fatāwā* were established affirming the aforementioned Fatwā by : Shaikh Muhammad Ibn Ibrāhīm Āl Ash-Shaikh, no. 35

(1) When discussing such a mistake -i.e. using tape recorders for pronouncing Athān- some so called "Shaikhs" supported its legality and when asking them about the legality of following one Imām in Salāt through radios or T.V. they stated that such an act is totally illegal. By Allāh (ﷻ), what is the difference between these two acts of worship?!

(2) See: "Al-Mugnī" (vol. 1 / p. 425).

on Muharram, 3, 1387 *Hijrah*, the Senior *'Ulamah* Committee in Saudī Arabia in its session held in Rabī' Ath-Thānī in 1398, and by the Permanent Committee of the Presidency General of the Department for Scientific Research, Da'wah and Guidance in Saudī Arabia (no. 5779) on Rajab, 3, 1403 *Hijrah*.

[5/23] The fourth: Abdil Hādī Al-Maqdisī of the *Hanbalī* school- stated in "Sharh Al-'Umdah": **'It is detested for the *Mu'aththin* to recite ﴿وقل الحمد لله الذي لم يتخذ ولداً﴾**

"And say (O Muhammad): praise be to *Allāh* who has taken no son"[1] or any other statement at the end of the *'Athān*. All this is *Bid'ah*'.

In Al-'Iqna', one of the Hanbalī books, Al-Hijjāwī stated nearly the same saying that 'whatever recited before *'Athān* such as: *Tasbīh*, poems, or raising voices with *Du'ā'*… ect is not of *Sunnah*. None of the *'Ulamah* held that it is recommended; on the contrary; it is of the detested *Bid'ah* for it was not the prophet's (ﷺ) practice nor his *Sahābah's*; it is totally baseless. Accordingly, none -even those who give endowments- has the right to enjoin it on others or condemn those who abandon it, or force others do it'.[2]

Ibn Al-Jawzī said: 'Many *Mu'uththinūn* recite remembrances and *Qur'ān* in their mosques in the middle of the night reaising their voices with the recitation, disturbing those who are asleep and causing inconveniences to those who perform *Qiyāmul Lail*; all such things are of the detested acts'.[3]

Imagine when these things are done through loud speakers!! This will certainly cause people to acquire negative conceptions about *Islām* and hate neighboring mosques, what for??! Because of such screams coming out from some ignorant people with silly statements that some of which contradict the pure *Tawhīd* in *Islām*

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(1) Sūrat Al-Isrā': (no. 111).

(2) See: "Kashshaf Al-Qinā' "(vol. 1 / p. 168), "Fathul Bārī" (vol. 2 / p. 92) with Ibn Bāz's commentary on it, "Tafsīr Al-'Alūsi" for the verse: Verily, Allāh's mousques are established by those…" (vol.3 / p.284) and "Ad-Dīnul Khālis" (vol.2 / pp. 96-7).

(3) "Talbīs Iblīs" (p. 137).

such as: “O! who was the first created by *Allāh*” or “O! who you live in the chamber” [meaning *Muhammad* (ﷺ)] as if the chamber grants honour to the prophet (ﷺ). [1]

[6/23] The fifth: Calling the *’Athān* inside the mosque:

Reciting the *’Athān* inside the mosque using loud speakers is not *Shar‘* [i.e. legal] for many reasons, some of which are the following:

* It causes inconvenience for those who are reciting *Qur’ān* or remembrances, and those who are performing their *Salāt* in it.

* It also prevents the *Mu’aththin* from being seen by all people outside the mosque, which is one of the etiquettes of this great *Islamic* rite.

I strongly believe that while reciting the ***’Athān*** through loud speakers, the *Mu’aththin* should stand in a place from which he could be easily seen by other people. This could be easily achieved by setting a special place at the top of the mosque equipped with loud speakers. Incase the electricity goes off, the *Mu’aththin* could recite the *’Athān* easily from the top of the mosque and be heared by all people.

It is worth mentioning here that a *Mu’aththin* should turn his head to the right and left when reciting the *Hai‘alahs* [i.e. Hayya ‘Alas Salāt, Hayya ‘Alal Falāh] which many *Mu’aththinūn* ignore since the microphones are set in front of them directly. Therefore, there should be two microphones set on both sides of the *Mu’aththin* to enable him practice this *Sunnah* properly.

If it is raised that the aim of turning one’s head towards the right and left sides is to let all people hear the *’Athān* and there is no need to do this act in the presence of the loudspeakers, the refutation will be that this hypothesis is proofless. Besides, acts of *Sunnah* may have other aims about which people may not know, so it is better for a *Muslim* to act upon *Sunnah*. [2]

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(1) See: “Al-Masjid Fil Islām” (pp. 191-3).
(2) “Al-Ajwibah An-Nāfi‘ah” (pp. 18-9).

It is worth mentioning here, that the *Sunnah* is ‘to turn one’s face [when reciting the *Hai‘alahs* both sides] not the chest for none of the *ahādīth* concerning this point mention the chest’.(1)

It was reported by Harb that *Imām* Ahmad delivered the same *Fatwā* when asked about moving one’s body while reciting *’Athān*.(2)

[7/23] The Sixth: reciting *Tathwīb* [i.e. reciting the statement: *“As-Salātu Khairun Minan Nawm”* after the *Hai‘alahs*] in the second *Fajr ‘Athān* and calling the *’Athān* before its time is due:

Some *Mu’aththinūn* recite one *’Athān* for the *Fajr Salāt* instead of two [as is established in the *ahādīth*]. And those who call the two *’Athāns* comit the following mistakes:

1. Calling the *’Athān* before its due time. This mistake has its deep exitance in the *Islamic* history even Al-Hāfith Ibn Hajar mentioned it in his “Fathul Bārī”. He said: ‘One of the most abhorred Bida’these days is to recite the second *Fajr ’Athān* before its due time within about a third of an hour in Ramadan.. and this led them [i.e. the *Mu’aththinūn*] delay reciting the sunset *’Athān* after its due time to make sure that the sun has “really” set -as they claim. Accordingly; *Sahūr* is taken earlier [than the recommended time] and breakfast [in *Ramadān*] is delayed [from its recommended time], the thing which totally contradicts the *Sunnah*, and consequently people lost all goodness and evil increased amongst them. There is no might nor power but with *Allāh* (ﷻ) we seek His help only’.(3)

2. Reciting *Tathwīb* in the second *Fajr ’Athān*:

This is a wide spread mistake. The *Tathwīb* should be recited in the first *Fajr ’Athān*, which should be recited before dawn breaks

(1) “Tamāmul Minnah” (p. 150). See also: “Talkhīs Al-Habīr” (vol. 1 / p. 204).
(2) See: “Al-Masā’il Al-Fiqhiyyah” (vol. 1 / p. 112) and “Sahīh Ibn Khuzaimah” (vol. 1 / p. 202); chapter, “Turning to both sides when reciting: Hayya ‘Alas Salāt, Hayyah ‘Alal Falāh”. The Mu’aththin should turn his face only’. See also: “Fathul Bārī” (vol. 2 / p. 115).
(3) “Fathul Bārī” (vol. 4 / p. 199).

within about fifteen minutes as stated in Ibn ‘Umar’s (ﷺ) *hadīth* who said: ‘**“As-Salātu Khairun Minan Nawm”, used to be recited in the first *Fajr ’Athān* twice after reciting “Hayya ‘Alal Falāh”**’.[(1)] There is also Abū Mahthūrah’s *hadīth*, although it is a general one that encompasses both the first and the second *’Athān*s. However, another narration for the same *hadīth* specifies its generality, it states: ‘[The prophet (ﷺ) said:] **when you call the first *Fajr ’Athān*, say: “As-Salātu Khairun Minan Nawm, As-Salātu Khairun Minan Nawm”**’.[(2)] The two hadiths are then compatible.

Commenting on the second *hadīth*, As-San‘ānī said: ‘This *hadīth* specifies the generality of the other narrations. Ibn Raslan reported that Ibn Khuzaimah considered it authentic and stated that ‘*Thathwīb* should be recited in the first *Fajr ’Athān* which is dedicated for waking people up while the second *’Athān* is for pronouncing that *Fajr* time is due and people should attend the *Salāt*’.

This was adopted from “Takhrīj Az-Zarkashī Li *’Ahādīth* Ar-Rāfi‘ī” and the same point is mentioned in “As-Sunnan Al-Kubrā” by Al-Baihaqī that Abū Mahthūrah said that *Tathwīb* used to be recited in the first *Fajr ’Athān* complying with the prophet’s (ﷺ) order.

Accordingly, I believe that the phrase “As-Salātu Khairun Minan Nawm” is not part of the *’Athān* which calls people to attend the congregational *Salāt* when its time is due, instead it is part of the first *’Athān* that is called to wake people up; which -unfortunately- was substituted with *Tasbīh*’.[(3)]

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(1) Narrated by Abdir Razzāq in his “Musannaf” (vol. 1 / p. 473), Ibn ’Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 208), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 1 / p. 423), At-Tahāwī in “Sharh Ma’ānī Al-’Āthār” (vol. 1 / p. 137), As-Sarrāj and At-Tabarānī. Its chain of narrators is good as reported by ibn Hajar in “At-Talkhīs Al-Habīr” (vol. 1 / p. 201).

(2) Narrated by Abī Dāwūd in “As-Sunnan” (no. 501), An-Nasā’ī in “Al-Mujtabā” (vol. 2 / pp. 13-4), At-Tahāwī in “Sharh Ma’ānī Al-’Athār” (vol. 1 / p. 137). The hadīth is Sahīh as reported in “Tamāmul Minnah” (p. 147).

(3) “Subulus Salām” (vol. 1 / pp. 167-8).

Shaikh At-Tahāwī held and supported this opinion and reported in his "Sharh" the same opinion from Abī Hanīfah, Abī Yūsuf and Muhammad…[1]

To conclude, reciting *Tathwīb* in the second *Fajr 'Athān* is *Bid'ah*, the matter is even worse when the first *'Athān* is abandoned. Those who do so have indeed fell in *Allāh's* (ﷻ) reproach: ﴿أتستبدلون الذي هو أدنى بالذي هو خير﴾

'***Would you exchange that which is better for that which is lower?***'[2]

and ﴿لو كانوا يعلمون﴾

'***If they but knew [the gravity of their sin]***'.[3]

[8/23] It is worth mentioning here that one of the widely abandoned of the *Sunnan* regarding *'Athān* is **appointing two *Mu'aththin*s** [for the same mosque]; one calls the first *Fajr 'Athān* and the other calls the second. This is an affirmed *Sunnah* which is established in many authentic *ahādīth*. May *Allāh* bless him who revives this *Sunnah*. [4]

the following paragraphs discuss some mistakes people do when hearing the *'Athān*:

[9/23] Wiping one's eyes- while the *'Athān* is being recited with one's thumbs:

In his "Mūjibāt Ar-Rahmah Wa 'Azā'im Al-Magfirah", Abul 'Abbās Ahmad Ibn Abī Bakr Ar-Raddād Al-Yamānī -a *sufist*- related through a chain of narrators full of unknown narrators besides being a disconnected one, from Al-Khadir to have said: 'whoever says: "Welcome my beloved one *Muhammad Ibn Abdillāh*", then kisses his two thumbs and then wipes his eyes with them when the *Mu'aththin* says, "Ashhadu Anna Muhammadan Rasūlullāh", will never suffer of ophthalmia'.

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(1) "Sharh Ma'ānī Al-'Athār" (vol. 1 / p. 137).
(2) Sūrat Al-Baqarah (no. 61).
(3) Sūrat Al-Baqarah (no. 102).
(4) "Tamāmul Minnah" (pp. 146-8) with slight editing.

Having narrated this *hadīth* -and another one similar to it- As-Sakhawi said: 'All of these *Ahādīth* are not authentically traced back to the prophet (ﷺ)'.(1)

May *Allāh* (ﷻ) guide us and all *Muslims* to do that which pleases Him of good deeds. *'Āmin*.

[10/23] Preceding the *Mu'aththin* when repeating the *'Athān* after him:

Many *muslims* proceed the *Mu'aththin* in reciting the statements of *'Athān.* For instance, when he says "*Allāhu 'Akbar*, *Allāhu 'Akbar*" at the end of the *'Athān*, they immediately say "Lā Ilāh Illā *Allāh*" before he even says it. Consequently, they miss the reward of repeating the *'Athān* after the *Mu'aththin*.

[11/23] It is of *Sunnah* when the *Mu'aththin* says the two *Hai'alahs* to repeat the same then say: "La Hawla Walā Quwwata Illā Billāh". In order to put all the *ahādīth* regarding this point under application for it is better than applying one and ignoring the other [;this is a great *Fiqh* principle]. Doing so, urges oneself to attend the *Salāt* and at the same time freeing one self from one's own ability.(2)

It is worth mentioning here that one should immediately repeat the *'Athān* after the *Mu'aththin*; delaying doing so for along time causes one's reward for loss. (3)

[12/23] Adding some phrases -which were not affirmed to be of *Sunnah*- [to the *Du'ā'* recited] after the *'Athān* such as: "Wad Darajatar Rafi'ah" and "Ya Arhamar Rāhimīn".

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(1) See: "Al-Maqāsid Al-Hasanah" (p. 384), "Al-Masnū' Fī Ma'rifat Al-Hadīth Al-Mawdū' "(no. 300), "As-Silsilah Ad-Da'īfah" (no. 73) and "Kashf Al-Khafā' "(vol. 2 / p. 206). Commenting on "Mirqātul Falāh" and after relating this hadīth from "Al-Firdaws", At-Tahtāwī said: 'This was narrated from Al-Khadr and should be applied for it concerns good deeds". At-Tahtāwīs's opinion is proofless for the 'Ulamah of hadīth judged this hadīth forged. In addition to that, Shaikhul Islām said in "Minhājus Sunnah" (vol. 3 / p. 17): 'The book "Al-Firdaws" is full of many forged ahādīth'.

(2) For more details see: "Sharh Fathul Qadīr" (vol. 1 / pp. 249-50).

(3) See: "Raddul Muhtār" (vol. 1 / p. 413) and "Hāshiyat Al-Qalyūbī" (vol. 1 / p. 143).

Regarding such additions, Ibn Hajar said:

‘None of the *ahādīth* that state the *’Athān* mentions such phrases like “Ad-Darajatar Rafi‘ah” or “Yā Arhamar Rāhimīin” at its end, as Ar-Rāfi‘ī stated in “Al-Muharrar”’.[1]

It is also not of *Sunnah* to add “Innaka Lā Tukhliful Mī‘ād” to this *Du‘ā’*. This statement was narrated by Al-Baihaqī in his “As-Sunnan Al-Kubrā”.[2]

This addition is, however, *Shāththah*; it was not narrated in all of the *ahādīth* ‘Alī Ibn ‘Ayyāsh narrated, except in the one narrated by Al-Kashmahīnī of the *ahādīth* of *Sahīh* Al-Bukhārī which differs from all the other narrations of the *Sahīh* by other narrators. That is why Al-Hāfith did not mention it in “Al-Fath”[3] though his way is to collect the additions in *hadīth* narrations.[4]

Other false additions:

* Reciting during the sunset *’Athān* “*Allāhu*mma Hāthā Iqbālu Lailika Wa’idbāru Nahārik…” The *Hadīth* that states this addition is weak. It was narrated by At-Tirmithī and others from Abī Kathīr, the manumitted slave of ’Umm Salamah.

At-Tirmithī stated that ‘this *hadīth* is *Garib*, and Abū Kathīr is an unknown narrator’. An-Nawawī affirmed the same and said that this *hadīth* was narrated by both Abū Dāwūd and At-Tirmithī with one of the narrators being unknown.

Accordingly, such *hadīth* must not be mentioned in public without stating its weakness. [5]

* Reciting “Sadaqta Wa Bararta” when the *Mu’aththin* says “As-Salātu Khairun Minan Nawm” in the *Fajr ’Athān*.

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(1) See: “At-Talkhīs Al-Habīr” (vol. 1 / p. 210), “Al-Maqāsid Al-Hasanah” (p.212). “Irwā’ul Galīl” (vol. 1 / p. 261) and “Al-Masnū‘ Fī Ma‘rifat Al-Hadīth Al-Mawdū‘ “(no. 132).
(2) “As-Sunnan Al-Kubrā “(vol. 1 / p. 410).
(3) “Fathul Bārī” (vol. 1 / pp. 94-6) and (vol. 8 / pp. 399-400).
(4) “Irwā’ul Galīl (vol. 1 / p. 261).
(5) “Tamāmul Minnah” (p. 149).

Al-Hāfith Ibn Hajar stated in his “At-Talkhīs” that this statement “is proofless”.(1)

* So is the case with the statement “Marhaban Bi Thik-rillāh” or “Marhaban Bilqā’ilīn ‘Adlan, Wamarhaban Bis-Salāti Ahlan”. The *ahādīth* that state such statements are unaffirmed.(2)

[24] Pacing to the mosque and interlocking one’s fingers in it:

Abū Hurairah (ﷺ) narrated that the prophet (ﷺ) said: ‘**When you hear the *Iqāmah* [while going to the mosque] walk to the mosque in calmness and do not haste, whatever part of *Salāt* you get with the people perform it, and complete that which you have missed**’.(3)

In another narration, the first part of the *hadīth* is stated in a more general sense; it says: ‘**when you attend the [congregational] *Salāt***’…. (4)

The former narration does not; however, restrict the ruling of the later; the ruling applies also to the later. According to *Fiqh*, this is called the “Afortiori principle”. The one who hears the Iqāmah is more eager to catch up *Takbīratul Ihrām* with the *Imām* than the one who goes to the mosque before the *Iqāmah* is recited. And since the former is not allowed to haste to the mosque, the later is more entitled not to do so.

Other *Fuqahā’* interpreted the *hadīth* in a different way. They said: ‘The ruling applies to the one who hears the *Iqāmah*, for he reaches the mosque and joins the *Imām* in his *Salāt* while being breathless. So, he does the *Salāt* without being fully given to it unlike the one who reaches the mosque before the Iqāmah is recited; he could take a rest before *Salāt* is performed’.

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(1) “At-Talkhīsul Habīr” (vol. 1 / p. 211).

(2) “Al-Masnū‘ Fī Ma‘rifat Al-Hadīth Al-Mawdū‘ “(no. 341) and “Lisān Al-Mīzān” (vol. 6 / pp. 199-200).

(3) Narrated by Al-Bukhārī in his “Sahīh” (no. 636) and (no. 908).

(4) Narrated by Al-Bukhārī in his “Sahīh” (no. 635, 638).

This view entails that the ruling in the *hadīth* applies only on the one who hears the *Iqāmah*; the thing which contradicts the meaning included in the *hadīth* which states "when you come to *Salāt*" which encompasses the later as well. In fact, the [Iqāmah] specified narration only presents the reason that makes many people in general haste to the mosque.(1)

Hasting or pacing to the mosque, in order to catch the *Rukū'* or even part of the congregational *Salāt* with the *Imām* is an act of disrespect to the *Salāt* and causes calmlesseness and inconvenience amongst the praying people.

Abū Hurairah (ﷺ) related that the prophet (ﷺ) said: '**When you do *Wudū'* for *Salāt*, do not interlock your fingers [when heading to the mosque]**'.(2)

The prohibition in the *hadīth* addresses whoever walks to the mosque to attend the congregational *Salāt* -as stated in Ka'b's Ibn 'Ajurah narration which states: The prophet (ﷺ) said: '**When you do perfect *Wudū'* and head to the mosque to attend the congregational *Salāt*, never interlock your fingers** (I think he said) **in the *Salāt***'. In another narration, the prophet (ﷺ) is reported to have said: '**When you enter the mosque, do not interlock your fingers, for you are considered in a state of doing *Salāt* so long as you wait for it**'.(3) According to this narration, the ruling encompasses whoever is waiting the *Salāt* to be done.(4)

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(1) "Fathul Bārī" (vol. 2 / p. 117).

(2) Narrated by At-Tabarānī in "Al-Awsat" as reported in "Al-Majma' "(vol. 1 / p. 240). In its chain of narrators, there is 'Atiq Ibn Ya'qūb of whom none of Ahlul Hadīth make mention,the other narrators are reliable. Ad-Dāraqutnī and others considered him a reliable narrator. In At-Tabarānī's chain of narrators there is Muhammad Ibn 'Ajlān whom Imām Muslim did not consider as reliable except when narrating from reliable narrators. See: "As-Silsilah As-Sahīhah" (no. 1299).

(3) Narrated by Ahmad in "Al-Musnad" (vol. 4 / pp. 243-4), Ibn Hibban in his "Sahīh" (vol. 3 / p. 293), Abū Dāwūd in his "Sunnan" (vol. 1 / p. 154) (no. 562) and At-Tirmithī in "Al-Jāmi'" (vol. 2 / p. 228) (no. 386). The hadīth is authentic as mentioned in "Sahīh Al-Targib Wat Tarhib" (no. 293).

(4) There are authentic ahādīth that state the legality of interlocking one's fingers in the mosque. The prohibition in the ahādīth mentioned earlier refers to the act that is done purposelessly; as for the other ones that bear the permissibility of =

[25] Leaving the mosque while the ’Athān is being recited:

Abū Hurairah (ﷺ) once saw a man getting out of the mosque after the *Mu’aththin* had recited the *‘Athān*, then said: ‘**This man has indeed disobeyed Abal Qāsim** (i.e. the prophet (ﷺ))’.[1]

This ruling, Abū Hurairah delivered, was born out from the prophet’s *hadīth* which states: ‘**When *’Athān* is being pronounced, *Shaitān* takes to his heels [out of the mosque] and passes wind with noise during his flight so as not to hear the *’Athān***’.[2]

Accordingly, one must not leave the mosque when *’Athān* is being recited so as not to act like *Shaitān*.[3]

Sa‘īd Ibn Al-Musayyab (ﷺ) said: ‘It was said that whoever gets out of the mosque after the *’Athān* is recited is a *Munāfiq* [hypocrite] save the one who does so for a dire need’.[4]

Sa’īd must have heard something of the like form one of the *Sahābah* (ﷺ) who never delivered such rulings from their own judgement. Abū Hurairah (ﷺ) related that the prophet (ﷺ) said: ‘**Whoever hears the *’Athān* in the mosque then leaves it, is a hypocrite except he who leaves for a dire need and intends to return back to it**’.[5]

= interlocking fingers in the mosque, it is done for the purpose of setting a touchable clarification for abstract conceptions such as the hadīth that states: ‘Muslims are like one concrete structure; each part of which supports the other’. Then he (ﷺ) interlocked his fingers tightly together. ’This hadīth was narrated by Al-Bukhārī in his “Sahīh” (no. 481, 2446, 6026). See: “Fathul Bārī” (vol. 1 / p. 566) and “Tuhfatul Ahwathī” (vol. 2 / pp. 384, 394).

(1) Narrated By Muslim in his “Sahīh” (no. 655).

(2) Narrated by Al-Bukhārī in his “Sahīh” (no. 608).

(3) For more details about this see our book “Al-Ghawl Bainal Hadīth An-Nabawī Wal Mawrūth Ash-Sha‘bī”, published by Dār Ibn Al-Qayyim, Ad-Dammām.

(4) Narrated by Mālik in the “Muwatta’ ” (vol. 1 / p. 162).

(5) Narrated by At-Tabarānī in “Al-Awsat”, its narrators are all reliable ones who narrated the ahādīth in the Sahihain-as Al-Haithamī stated in “Al-Majma‘ “(vol. 2 / p. 5).

Commenting on Abū Hurairah's (ﷺ) statement, i.e. 'this man has indeed disobeyed Abal Qāsim', An-Nawawī said: 'The *hadīth* indicates that leaving the mosque after the *'Athān* is recited is a detested act except leaving it for a certain necessity. One must not leave the mosque after the *'Athān* is recited till he joins the congregation their *Salāt*. *Allāh* (ﷻ) knows best'.(1)

Abū Hurairah's (ﷺ) narration addresses whoever leaves the mosque without having the need to do so, unlike the one whose *Wudū'* is invalidated, the one who needs to answer the call of nature, gets nose bleeding, or the like. So is the case with the one who is an *Imām* in another mosque. Abū Hurairah (ﷺ) reported that the prophet (ﷺ) once got out of his room after the *Iqāmah* had been recited and the rows had been straightened. Having stood in his place, and we all waited for him to pronounce *Takbīr*, he (ﷺ) ordered us to stay where we were and left the mosque. We stayed in our places till he came back with drops of water drippling down from his head due to doing *Gusl*'.(2)

[26] Wasting time chatting at the rear of the mosque while Takbīratul Ihrām is being recited:

[1/26] One of the mistakes people do in mosques is to stay at the back of the mosque chatting while the *Imām* is reciting *Takbīratul Ihrām*.

This is indeed an act of disrespect for the purpose of attending the mosque. When asked about those who do such a thing, *Imām* Mālik said: 'I believe they should stop talking when the *Imām* recites *Takbīratul Ihrām*'.(3)

It is worth mentioning here that talking with others in good subjects in the mosque is not forbidden in *Islām* provided that this talk does not cause inconvenience for those who are in the mosque, nor distract those who talk from performing *Salāt* with the *Imām*.

(1) An-Nawawī's explanation for "Sahīh Muslim" (vol. 5 / pp. 157-8).
(2) Narrated by Al-Bukhari in his "Sahīh" (no. 639).
(3) Al-Bayān Wat Tahsīl" (vol. 1 / p. 360).

As for the *hadīth* that states: ‘Talking in the mosque, even in good things, consumes the *Hasanāt* [one’s rewards] as fire consumes fuel wood’, it is forged.[1]

It is proofed that the *Sahābah* (ﷺ) used to talk in the presence of the prophet (ﷺ) in the mosque about things they used to do in their *Jāhiliyyah* and laugh, and he (ﷺ) used to smile. This indicates that talking and laughing about lawful things in the mosque is permissible. [2]

Simāk Ibn Harb said: I asked Jābir Ibn Samurah (ﷺ): ‘Did you use to sit with the prophet (ﷺ) frequently?’ He answered in the affirmative and said: ‘**He (ﷺ) used to sit in his praying place from dawn *Salāt* till the sun rises, then leaves. During his stay in the mosque, the *Sahābah* (ﷺ) used to talk about things they used to do in their *Jāhiliyyah* and laugh and the prophet (ﷺ) would smile**’.[3]

However, sitting in the mosque should preferably be dedicated to doing *Salāt*, reciting *Qur’ān* and remembrances, contemplation and teaching provided that no disturbance or inconvenience is caused to others. Ibn ‘Umar related this meaning from the prophet (ﷺ) to have said: ‘**Do not take the mosques as places for your councils unless you want to perform *Salāt* or recite *Thikr* in them**’.[4]

Abū Sa‘īd narrated a similar *hadīth*; the prophet (ﷺ) said: ‘**Each of you remembers *Allāh* (ﷻ) [in his own way], so do not**

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(1) As Al-Irāqī stated in “Takhrīj ’Ahādīth Al-Ihyā’ “(vol. 1 / p. 136), As-Subkī in “Tabaqāt Ash-Shāfi‘iyyah Al-Kubrā” (vol. 4 / pp. 145-7), Alī Al-Qārī in “Al-Masnū‘ “(no. 109), As-Safārīnī in “Githā’ul Albāb “(vol. 2 / p. 257) and Al-Albānī in “Silsilat Al-’ahādīth Ad-Da‘ifah” (no. 4).

(2) See: “Al-Majmū‘ “(vol. 2 / p. 177), “Al-Muhallā” (vol. 4 / p. 241) and “Hāshiyat Ibn ‘Abdīn” (vol. 1 / p. 445).

(3) Narrated by Muslim in his “Sahīh” (no. 670).

(4) Narrted by: At-Tabarānī in “Al-Kabīr” and “Al-Awsat” as mentioned in “Al-Majma‘ “(vol. 2 / p. 24); Al-Haithamī stated that all the hadīth’s narrators are reliable. It was also narrated by Ibn Abī Thābit in his “Hadīth” (vol. 1 / p. 126 / no. 1) and Ibn ‘Asākir in “Tārikh Dimashq” (vol. 12 / p. 39 / no. 2) as mentioned in “Silsilat Al-’Ahādīth As-Sahīhah” (no. 1001).

disturb one another, nor raise your voices when reciting *Qur'ān*' (in another narration) 'when doing *Salāt*'. [1]

Ibn Mas'ūd also narrated that the prophet (ﷺ) said: '**At the end of Time, there would be people who would sit in the mosques in groups talking about mundane things only; do not join them for *Allāh* (ﷻ) is in no need in them [i.e. they will never be rewarded for attending the mosque]**'.[2]

The aforementioned *hadīth* states:

[2/26] the prohibition of sitting in the mosques in groups in order to discuss mundane things and the affairs of other people only.[3]

The mosque should be pure from all things done in places such as cafés such as smoking[4] which pollute the atmosphere of the mosque with bad smells. It should not also be turned into a museum or a gallery to be attended by those who enter it just for fun accompanied with women wearing ill favoured dresses. It should also be pure from those *Sufists*[5] who sing poems using their tambourines,[6] dancing and causing inconvenience for those who

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(1) Narrated by Abī Dāwūd in his "Sunnan" (vol. 2 / p. 32) (no. 1332) and Ahmad in "Al-Musnad" (vol. 3 / p. 94); its chain of narrators is authentic. See also: "Silsilat Al-'ahādīth As-Sahīhah" (no. 1597, 1603).

(2) Narrated by Ibn Hibbān in his "Sahīh" (no. 311), Abū Ishāq Al-Muzakkī in "Al-Fawā'id Al-Muntakhabah" (vol. 1 / p. 149 / 2) and At-Tabarānī" (vol. 3 / p. 78 / 2) as mentioned in "As-Silsilah As-Sahīhah" (no. 1163). The hadīth is good.

(3) See: "Islāhul Masājid" (pp. 115-6).

(4) Smoking is Harām in Islām. Scholars differed in their opinions concerning the existance of any harmful effects for smoking and hence delivering different opinions regarding its legality in Islām. It is affirmed, however, that smoking causes fatal diseases to one's body so its prohibition is affirmed. See: The treatese by Mar'il Karmī titled with: "Tahqiq Al-Burhān Fī Sha'n Ad-Dukhkhān". May Allāh (ﷻ) guides us to the right path and good deeds.

(5) Imām Al-Qurtubī discussed this in a magnificent way in his "Al-Jāmi' Li'ahkāmil Qur'ān". This discussion was compiled in a treatise by me titled with "Al-Qurtubī Wat Tasawwuf".

(6) The reverend 'Ulamah consider using tambourines by men as something prohibited. Imām Abū 'Ubaid even identifies the word tamborine in his "Garībul Hadīth" (vol. 3 / p. 64) as : 'The instrument which women use when singing'.

are doing their *Salāt*. It should also be pure from those beggars who take mosques as places from which they earn their living. [1]

[27] Abandoning Tahiyyatul Masjid, the prior-Sunnah Salāt, and doing them towards a Sutrah:

Upon entering the mosque, some people do the following mistakes:

[1/27] The first: **standing in the mosque far a way from the wall which is in the direction of the *Qibalah*** and performing *Salāt* without placing a *Sutrah* or ever coming closer to the wall[2] although '**the one doing *Salāt* has more right in them or the pole for that matter than the one just sitting near them talking to others**', as was narrated from 'Umar (ﷺ) to have said.[3]

[2/27] Abandoning *Tahiyyatul Masjid*:

Abū Qatādah related from the prophet (ﷺ) to have said: '**when you enter the mosque, perform two *Rak'ahs* before you sit**'.[4] In another narration, 'Abū Qatādah entered the mosque and found the prophet (ﷺ) sitting amongst his *Sahābah*. Abū Qatādah joined them. Thereupon, the prophet (ﷺ) said: '**Why didn't your perform two *Rak'ahs*?**' Abū Qatādah said: 'I saw you sitting amongst people, so I joined you'. He (ﷺ) then said: '**When any of you enter a mosque, he/she must not sit until he/she does two *Rak'ahs***'.[5]

The aforementioned *hadīth* indicates:

First: the legatlity of doing two *Rak'ahs* when one enters a mosque.

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(1) See: "Al-Masjid Fil Islām" (pp. 160-2).

(2) The obligation of doing Salāt towards a Surtrah was previously discussed when dealing with the mistakes regarding places on which Salāt is done.

(3) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 1 / p. 577) through adisconnected chain of narrators and through a connected one in "At-Tārīkh Al-Kabīr" (vol. 1 / p. 255), Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 370), Al-Humaidī in "An-Nawādir" as mentioned in "Al-Fath" (vol. 1 / p. 577) and "Taghlīq At-Ta'līq" (vol. 2 / p. 246).

(4) Narrated by Al-Bukhārī in "As-Sahīh" (no. 444), (1163).

(5) Narrated by Muslim in his "Sahīh" (no. 714).

Second: the falsehood of the view that states that one should not do them if one sits before doing them.

This is clearly stated in Abū Thar's narration. He (ﷺ) once entered the mosque [then Sat down]. The prophet (ﷺ) asked him: '**Did you perform the two *Rak'ahs Salāt*?**' Abū Thar answered in the negative. There upon, the prophet (ﷺ) said: '**Stand up and perform them**'.(1)

Ibn Hibban narrated the aforementioned *hadīth* in a section titled with "*Tahiyyatul Masjid* is not missed by sitting before doing it".

Sulaik's narration affirms the same point even when the *Imām* is delivering the Friday *Khutbah*.

In case the *Iqāmah* is recited and one is doing *Tahiyyatul Masjid*, one should stop doing his *Salāt* and join the *Imām* as is going to be discussed later.

[3/27] In case there is no enough time to do *Tahiyyatul Masjid* followed by the *Sunnah* or obligatory *Salāt* one is permitted to do the same *Salāt* with both intentions. An-Nawawī stated that 'the Shāfi'ī scholars agreed unanimously that one could do the obligatory *Salāt* and *Tahiyyatul Masjid* at the same time.(2) Having done along intensive research about this, no contradictory opinion was found.

[28] Reciting Al-Ikhlās Surah before the Iqāmah:

Shaikh Al-Qāsimī said:

[1/28] 'Reciting *Al-Ikhlās Surah* thrice before the Iqamah is recited -as a sign of announcing the beginning of *Salāt*- is an act of *Bid'ah* which is totally proofless and not needed'. (3)

(1) Narrated by Ibn Hibbān in his "Sahīh" as mentioned in "Al-Fath" (vol. 1 / p. 538).
(2) Al-Majmū' (vol. 1 / pp. 325-6).
(3) "Islāhul Masājid" (p. 105).

Such is the case with reciting verses of the *Qur'ān* by a recitor before the *Iqāmah* is pronounced the thing which causes inconvenience to those who are performing *Salāt*. The prophet (ﷺ) forbade such an act; he (ﷺ) said: '**Do not recite *Qur'ān* loudly and cause inconvenience for other people**'.(1)

Al-Qāsimī said: 'I read in "Hawāshi Matn Shaikh Khalīl" that whoever recites *Qur'ān* in a loud voice in the mosque should be ordered to do it silently, keep silent, or leave the mosque'.

[2/28] **So is the case with saying '[Recite] *Al-Fātihah* to the glory of the most honored of all Messengers'**, '*Al-Fātihah* for the souls of all *Muslims*' or '*Al-Fātihah* to whom we are standing in his presence' if there is a grave in the mosque. We seek refuge with *Allāh* (ﷻ) from such hedious acts.(2)

[29] Doing Nāfilah while the Iqāmah is being recited:

Mālik Ibn Buhainah said: '**The prophet (ﷺ) once saw a man doing two *Rak'ah Salāt* while the *Iqāmah* of the obligatory *Salāt* is being recited. Having done the obligatory *Salāt*, people gathered around the prophet (ﷺ). He (ﷺ) then said to the man: '*Does dawn Salāt consist of four Rak'ahs? twice***'(3) [reproaching him].

This *hadīth* indicates that joining the *Imām* in *Salāt* once the *Iqāmah* is recited is better than doing the two prior-*Sunnah Rak'ahs* of dawn *Salāt*. In case there is no time, one could do the *Sunnah Salāt* after the obligatory one has already been performed, as affirmed in the authentic *ahādīth*.(4)

Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: '**When the Iqamah is recited, no one performs but the obligatory *Salāt***'.(5)

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(1) Narrated by Ahamad in "Al-Musnad" (vol. 2 / pp. 36, 67, 129), (vol. 4 / pp. 244).
(2) "Al-Masjid Fil Islām" (pp. 204-5).
(3) Narrated by Al-Bukharī in his "Sahīh" (no. 663)
(4) See: "Al-'Amru Bil Ittibā' Wan Nahya 'An Al-Ibtidā' " by: As-Suyūtī with my comment on it. (pp. 158-60).
(5) Narrated by Muslim in his "Sahīh" (no. 710).

This *hadīth* states clearly the prohibition of commencing any *Sunnah* [or *Nāfilah*] *Salāt* when the *Iqāmah* is being recited. This opinion is held by Ash-Shāfi'ī and the *Jumhūr*.[1]

Ibn Abdil Barr held the same opinion. He said: 'In controversial matters, the strongest of all opinions is the one which has a proof from the *Sunnah*. [I believe that] when *Iqāmah* is being recited, no one should commence a *Nāfilah Salāt* but after doing the obligatory one for the *Iqāmah* statement "Hayya 'Alas Salāt" : that is : 'come to *Salāt*' urges a *muslim* to occupy himself with performing the obligatory *Salāt*. Accordingly, occupying one self with that which is obligatory is better than anything else'.[2]

Al-Qādī presented a rationale for this prohibition that through the passage of time people would believe in the obligation of preceding the obligatory *Salāt* with *Nafilah*.

An-Nawawī, however, believed that this rationale is untrue. He said: 'The real rationale is to free one self from any other act to be fully occupied with the obligatory *Salāt* from its beginning.

If one occupied oneself with the *Nāfilah*, he would miss *Takbīratul Ihrām* with the *Imām*; accordingly, he would miss a part of the obligatory acts which have more right to be done perfectly.

Al-Qadī stated another rationale which is to maintain the unity of *muslims* with their *Imām*. This leads us to the other mistake many *muslims* do when they come to the mosque and see that the *Imām* had already begun the *Salāt*; they move aside and do *Sunnah Salāt* so quickly without concentration then join the *Imām*, maybe, at the end of his *Salāt*.

Doing so, they think they have won the rewards of both *Salāt*s, which is impossible. This act indicates their lack of knowledge and misunderstanding for the rulings of their religion.[3]

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(1) See: "Sharh Sahīh Muslim" (vol. 5 / p. 222) by An-Nawawī.
(2) "Fathul Bārī" (vol. 2 / pp. 150-1).
(3) See: "Islāhul Masājid" (p. 77) and "Al-Masjid Fil Islām" (pp. 205-6).

[30] Doing *Nāfilah*, after dawn break, other than the prior-*Sunnah Salāt*:

Hafsah said: '**At dawn break, the prophet (ﷺ) used to perform two short *Rak'ah* only**'.(1)

Commenting on this *hadīth*, An-Nawawī said: 'Some may deduce from this *hadīth* the prohibition of performing *Nāfilah* at dawn break except the prior *Sunnah* of the dawn *Salāt* and the *Salāt* which has specific reson. This ruling is one of the three rulings deduced by the Shāfi'ī scholars. Qādī 'Iyād reported that it is held by *Mālik* and the *Jumhūr*'.(2)

Al-Qastallānī reported that Mālikī and Hanafī scholars held that only the two prior-*Sunnah Rak'ahs* of the dawn *Salāt* could be done at dawn break. This opinion is also held by Ahmad's followers and in one of the Shāfi'ī views, so did Ibn As-Salāh and Al-Mutawallī in his "Tatimmah".

I believe that doing other than the two prior-*Sunnah Rak'ahs* at dawn break is detested as affirmed in many *ahādīth* traced back to 'Abdullāh Ibn 'Umar, 'Abdullāh Ibn 'Amru and Abī Hurairah (ﷺ).

Although the prophet (ﷺ) was very keen to practice *Nāfilah*, he (ﷺ) never did at dawn break more than the two *Rak'ah Salāt*. This is clearly stated by Yasār, the manumitted slave of Ibn 'Umar, who said: 'Ibn 'Umar (ﷺ) once saw me performing *Nāfilah Salāt* at dawn break. He then said: 'O Yasār! The prophet (ﷺ) once saw us doing what your are doing and said: '**Let those who are present inform those who are not; never do *Nāfilah* after dawn break but the two [prior-*Sunnah Rak'ahs* of the dawn *Salāt*]**'.(3)

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(1) Narrated by Muslim in his "Sahīh" (no. 723, 88).
(2) "Sharh Sahīh Muslim" (vol. . 3 / p. 216).
(3) Narrated by: At-Tirmithī in "Al-Jāmi' (no. 419). This hadīth is authentic due to the many other supporting narrations. See: "I'lāmu Ahlul 'Asr Bi'ahkām Rak'atai Al-Fajr" (p. 83-101) and "Irwā'ul Galīl" (vol. 2 / p. 232).

Commenting on this *hadīth*, At-Tirmithī reported the unanimous agreement amongst scholars regarding this ruling. (1)

Al-Baihaqi and others reported through an authentic chain of narrators traced back to Sa'īd Ibn Al-Musayyab that the latter saw a man doing *Salāt* after dawn break more than two *Rak'ahs*, doing long *Rukū'* and long *Sujūd*. Sa'īd ordered him not to do *Nāfilah* after dawn break. The man wondered: 'Would *Allāh* (ﷻ) punish me for performing *Nāfilah*??'. Sa'īd clarified: 'No, but for violating the prophet's (ﷺ) *Sunnah*'. (2)

Indeed, Sa'īd Ibn Al-Musayyab set a magnificently powerful way of dealing with those who practice *Bid'ah* considering it a righteous act of worship and condemning *Ahlus Sunnah* for their rejection to their practice claiming that they reject doing *Nāfilah* and reciting *Thikr*!! Indeed, *Ahlus Sunnah* reject all that which contradicts the prophet's (ﷺ) *Sunnah*. (3)

[31] Eating bad scented food before attending Salāt in the mosque:

Ibn 'Umar related that the prophet (ﷺ) said -during Khaibar battle: '**Whoever eats from this tree -meaning garlic- must not attend *Salāt* in our mosque**'.(4)

Jābir Ibn 'Abdillāh narrated another *hadīth* which bears a similar meaning. He (رضي الله عنه) said: 'The prophet (ﷺ) said: '**Whoever eats garlic or onions must not attend our mosque but should stay at home**''.(5)

(1) "Jāmi 'ut Tirmithī" (vol. 2 / p. 280). In "At-Talkhīsul Habīr" (vol. 1 / p. 191), Ibn Hajar doubted the unanimous agreement At-Tirmithī stated.

(2) Narratted by:Abdir Razzāq in "Al-Musannaf" (no. 4755), Ad-Dārimī in "As-Sunnan" (vol. 1 / p. 116), Muhammad Ibn Nasr in "Qiyāmul Lail" (p. 46) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 466).

(3) "Irwā'ul Galīl" (vol. 2 / p. 236).

(4) Narrated by Al-Bukhari in his "Sahīh" (no. 853), (4215), (4217), (4218), (5521) and (5522) and Muslim in his "Sahīh" (no. 561).

(5) Narrated by Al-Bukhārī in his "Sahīh" (no. 854), (855), (5452) and (7359).

A third narration runs as follows: '**Whoever eats from this bad scented tree must not attend our mosque for angels get hurt from that which hurts people**'.[1]

Abū Hurairah (ﷺ) related a fourth narration with a similar meaning.[2] The aforementioned narrations include the following rulings:

[1/31] Eating garlic or onions before attending the mosque is detested for the religion of *Islām* urges *muslims* to respect the feelings of other people and to maintain good behavior and manners.

The same ruling applies to other bad scented food such as radish as Al-Qādī stated.[3] It als applies to those whose clothes or bodies have bad smells. These indeed harm other muslims. They should indeed be ware of Allāh (ﷻ).

Al-Qādī also stated that some *'Ulamah* applied the same ruling on places other than the mosque such as: the *Eid Musallā*, funeral processions, academic councils, banquets.. etc. Markets, however, are not included.[4]

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(1) Narrated by Muslim in his "Sahīh" (no. 564).

(2) Narrated by Muslim in his "Sahīh" (no. 563).

(3) Some Fuaqhā' held that this ruling applies also to those who have bad breath, the leper and the like. Ibn Al-Munayyir; however, disagreed with this for he believed that the one who eats bad scented food has willingly indulged in the thing that causes harm for others unlike the person with bad breath or the leper; they suffer of afflictions imposed on them by Allāh (ﷻ). See: "Fathul Bārī" (vol. 2 / p. 340) and "Tamamul Minnah" (p. 295).

Other Fuqahā' even applied this ruling on some crafts men such as the fish monger and those who have foul tongue. Ibn Daqīq Al-'Ied believed that this is an unsatisfying application for the ruling- as Al-Hafith mentioned in "Al-Fath" (vol. 2 / p. 344) and in "Sharh Thulāthiyyāt Al-Musnad" (vol. 2 / p. 338).

I believe that the ruling applies on the people mentioned considering the rationale behind prohibiting those who eat bad scented food from attending the mosque, which is to punish them for not caring about others' feelings and hurting angels. The people mentioned have intentionally indulged in that which causes inconvenience for others and could get rid of it if they have the intention to do so. Allāh (ﷻ) knows best.

(4) "Sharh Sahīh Muslim" (vol. 5 / p. 48) and "Sharh Thulāthiyyāt Al-Musnad" (vol. 2 / p. 333).

I believe that this ruling applies also on the courtyard of the mosque as indicated in ‘Umar’s narration. He (ﷺ) once said in a Friday speech: ‘**... You eat from two bad scented trees: onions and garlic. Indeed, they have bad effects on other people. Verily, I saw the prophet (ﷺ) ordering that whoever has bad breath -because of eating from them- to be taken out of the mosque and be sent to the *Baqī‘*. So, cook them well before eating them**’.(1)

Accordingly, some *Fuqahā’* held that whoever has bad breath because of having had bad scented item should be taken out of the mosque even by force -but without holding his beard or hair- as was mentioned in “Majālisul ’Abrār”.(2)

[2/31] Since the main cause for the prohibition to attend the mosque by those who eat bad scented food is the inconvenience they cause to other people and consequently to angles by the bad smell, the aforementioned ruling applies also to those who smoke. Commenting on the afore mentioned *hadīth*, Ibn Bāz said: ‘This *hadīth* and many others state clearly that one must not attend the congregational *Salāt* so long as he/she has bad breath due to having a bad scented item such as: garlic, onions, ciggarates... or the like; taking into consideration that beside having a bad scent, smoking is *Harām* in *Islām* for its various bad effects on people. *Allāh* (ﷻ) said: ﴿يحل لهم الطيبات ويحرم عليهم الخبائث﴾

‘***he allows them as lawful At-Tayyibāt [all that is good as regards: belief, things, food…] and prohibits them as unlawful At- Khabā’ith [all that is evil..]***’.(3)

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(1) Narrated by Muslim in his “Sahīh” (no. 567).

(2) Narrated by Husain Iskandar in “The Fatāwā regarding smoking” (foil 3 / B), microfilm (no. 280), The Manuscripts and Documents Centre in the University of Jordan.

(3) Sūrat Al-Arāf (verse no. 157). Interpreting this verse, Ibn ‘Allān deduced the prohibition of smoking; he said: ‘Al-Khabā’ith is a plural noun premodified with the comprehensive article [Al] [i.e. the] which makes the word encompass all kinds of evil’. See: Ibn ‘Allān’s treatise (foil 2 / B), microfilm (no. 280) in the Manuscripts and Documents Centre at the university of Jordan.

Allāh (ﷻ) also said: ﴿يسئلونك ماذا أُحل لهم قل أُحل لكم الطيبات﴾

'***They ask you (O Muhammad (ﷺ)) what is lawful for them (of food). Say: "Lawful unto you are At-Tayyibat (All kinds of good foods which Allāh (ﷻ) has made Halāl)***'.[1]

It is well known that smoking is not of the good at all, so, it is prohibited on the whole *'Ummah*'.[2]

Shaikh 'Abdullāh Ibn Jibrin in his "Tanbīhāt 'Alā Ba'd Al-'Akhtā' Allatī Yaf'aluha Ba'dul Musallina Fī Salātihim",[3] said: 'Having such bad scented items that cause harm for other people and for angels such as cigarettes and the narghile is worse than having garlic or onions. Indeed, every *muslim* should attend the mosque applying perfume and free of every bad scented item'.

It is of the bad manners that one comes to the mosque wearing dirty clothes with bad smells coming out of them; such behavior contradicts the purport of the prophet's *hadīth* which states: '***Allāh* (ﷻ) is more entitled that one beautifies one self for**'.

In many of his *ahādīth*, the prophet (ﷺ) urged *muslims* to be pure from dirts , especially on Friday, and to wash themselves so as to maintain good and pure body and clean clothes the thing which echoes with the purity of their hearts.

[3/31] A *muslim* also should not pass wind in the mosque for this causes inconvenience for other *muslims* and pollutes the air of the mosque. In addition, the prophet (ﷺ) informed us that the angels

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(1) Sūrat Al-Mā'idah (verse no. 4).

(2) "Al-Fatāwā" (vol. 1 / p. 82). The eminent Shaikh Ibn Bāz also said: ' As for limiting the period of abandoning the mosque in such a state to three days is a baseless view'. There is; however, a hādīth-"in Sahīh Ibn Khuzaimah" (vol. 3 / p. 83) under the title "The period for which the one who ate garlic should abandon the mosque" (no. 663)-narrated by Huthaifah (ﷺ) that the prophet (ﷺ) said: "whoever eats from this bad scented tree should abandon our mosque, three". Al-Hafith Ibn Hajar in his "Al-Fath" (vol. 2 / p. 344) commented on this title saying: ' Interpreting the word "Three" to mean "three days" is doubted for the prophet (ﷺ) may have said the statement itself three times, and this is the apparent meaning for bad breath does not last for such a period of time'.

(3) "Al-Mujtama'" magazine. Kuwait Issue (no. 855).

send their *Salāt* on the one present in the mosque; they say: "**O *Allāh*, send your *Salāt* on him, O *Allāh*, have mercy on him' so long as his *Wudū'* is not nullified. The prophet (ﷺ) was asked: 'How is one's *Wudū'* nullified?' He (ﷺ) said: "By passing wind"**'.(1)

An-Nawawī said: 'it is not *Harām* that one passes wind in the mosque but it is better not to do so for the prophet (ﷺ) said: '**Verily, angels are harmed with that which harms people**'.(2)

[4/31] Some people falsely believe that when one passes wind in the mosque, an angel inhales it through his mouth, then exhales it outside the mosque then dies. This is indeed a superstition for such things are of the *Ghaib* about which none can tell but the prophet (ﷺ) and he (ﷺ) never did.

Besides, this superstition contradicts what really happens in such cases; the smell spreads in the atmosphere of the mosque like any other gas does in the air. (3)

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(1) Narrated by Muslim in the "Sahīh" (no. 649).
(2) "Al-Majmū' "(vol. 2 / p. 175).
(3) "Al-Ibdā' Fī Madār Al-Ibtidā' "(pp. 438-9).

*** Mistakes done During the Iqāmah till Takbiratūl Ihrām**

* Mistakes done by those who recite the *Iqāmah* and those who hear it.

* Mal-aligned and disconnected rows.

* Abandoning the first row by those of sound minds.

* Doing *Salāt* in disconnected rows.

* Reciting long *Du'ā'* -which includes strange words- before *Takbīratul Ihrām*.

[32] Mistakes done by those who recite the Iqāmah and those who hear it:

[1/32] It is a wide spread belief that the *Mu'aththin* is the only one who should recite the *Iqāmah*. This belief is built upon a weak *hadīth* which states: '**whoever recites the *'Athān* should recite the *Iqāmah***'.(1)

Al-Albānī said: 'This *hadīth* has many negative effects on people; one of which is that it may cause fights amongst people in the mosque -as happened more than once. If the *Mu'aththin* was late and one of the people wanted to recite the *Iqāmah* on his behalf, he would be stopped by other people depending on this weak *hadīth* which should not be ascribed to the prophet (ﷺ) nor should be taken as a pretext to deter people from doing this act of worship; i.e. reciting the *Iqāmah*'.(2)

[2/32] The *Mu'aththin* -or whoever is on his behalf- may not recite the *Iqāmah* without the *Imām's* leave. Accordingly, people should acknowledge this right of the *Imām*. May *Allāh* (ﷻ) guide us to that which pleases Him.

[3/32] The *Iqāmah's* formula is affirmed in all the *hadīth* books, through countless chains of narrators; accordingly, none has the right to add to it whatsoever. Some *Mu'aththinīn*, however, add the word "Sayyidunā" to it, although it was not affirmed to be narrated by any of the rightly guided caliphs, the *Sahābah* or the *Tābi'īn* nor did they ever recommend that it should be added to the *Iqāmah*.(3)

[4/32] Some *Mu'aththinūn* tend to stand in the first row just right behind the *Imām* though they are not of those of sound

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(1) Abū Hātim stated in "Al-'Ilal" (no. 326) that this hadīth is "Munkar" and Al-Baghwī judged it weak as stated in "Al-Majmū' "(vol. 3 / p. 111), so did Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 1 / p. 400). See: "Silsilat Al-'ahādīth Ad-Da'ifah Wal Mawdū'ah" (vol. 1 / p. 35).

(2) See: "Silsilat Al-'Ahādīth Ad-Da'ifah Wal Mawdū'ah" (vol. 1. p. 55).

(3) "Islahul Masājid" (p. 152) and "Al-Masjid Fil Islām" (p. 197).

minds. Some times, they recite the *Iqāmah* while walking. Abdullāh, the son of Ahmad Ibn Hanbal, asked his father regarding this; his father answered: 'He would better stand in his proper place'(1)... 'for the *Iqāmah* is originally recited to announce that *Salāt* is about to begin and reciting it in the proper place would have deep affect on the people'.(2)

As for those who hear the *Iqāmah*:

[5/32] Some of them say: "Aqāmaha llāhu Wa 'Adāmahā" when the *Mu'aththin* says: "Qad Qāmat As-Salāt". The former statement is not affirmed to be said by the prophet (ﷺ). On the contrary; he (ﷺ) said: '**When you hear the *Mu'aththin* repeat after him…**'. Accordingly, when the statement "Qad Qāmat As-Salāt" is pronounced, people should repeat the same.

The afore mentioned mistake was born out from a weak *hadīth*- as stated by An-Nawawī and Ibn Hajar. The later said: 'Abū Dāwūd narrated through a chain of narrators traced back to Abī 'Umāmah that: Bilāl once recited the *Iqāmah*. Upon reaching "Qad Qāmat As-Salāt", the prophet (ﷺ) said: 'Aqāmahallahu Wa 'Adāmahā". This *hadīth* is weak and the statement is totally baseless;(3) and so, it does not specify the authentic general *hadīth* mentioned earlier.

It is worthmentioning here that some people abandon reciting the *Athān* and *Iqāmah* when doing *Salāt* alone or recite the *Iqāmah* more than once such actions are mistakes.

[33] Mal-aligned and disconnected rows:

Jābir Ibn Samurah related that the prophet (ﷺ) said: '**Why don't you stand in the same manner angels do before their *Rabb*?' We then asked : 'How do angels stand before their *Rabb*?**'

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(1) Abdullāh's inquiries to his father, Ahmad. (p. 220).
(2) Al-Mughnī (vol. 1 / p. 427).
(3) See: "At-Talkhīs Al-Habīr" (vol. 1 / p. 211), "Irwā'ul Galīl" (vol. 1 / pp. 258-9) and "Tamāmul Minnah" (p. 105).

He (ﷺ) answered: 'They stand in rows and they complete them; the first, the second and so on. They stand close together'.[(1)]

Reflecting on this *hadīth*; we could easily realize the mistakes some people do in their *Salāt*, such as:

[1/33] The first: **doing *Salāt* in isolated places** -such as a second floor- away from the rows seeking comfort or getting used to doing *Salāt* in them,[(2)] although they are very far from the *Imām* and despite the empty spots existing in the front rows. This indeed contradicts the prophet's (ﷺ) order which states: '**Come closer and follow me [in *Salāt*] and those behind follow you. Whoever retreats back [from the front rows], *Allāh* (ﷻ) retards him a way [from all goodness]**'.[(3)]

Shaikh Ibn Taymiyyah said: 'People should not stand [for *Salāt*] in the streets so long as there is enough space in the mosque. Whoever does so is to be punished and those who pass over him are not to be blamed for they do so to complete the rows in the front and this is not forbidden.

When the mosque is completely filled with the straightened connected rows, one could join the congregation by standing in the street. The row that is in the street should not be separated from the last row in the mosque by a road people use. If so, the *Salāt* of the those who do *Salāt* outside the mosque is invalid according to the soundest opinion of the *'Ulamah*. So is the case with those who stand in a row separate from the other rows by a wall with no need but still hear the *Imām's* Takbīr. As for the one who does the *Salāt* in his shop waiting for the rows to reach him, his *Salāt* is also

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(1) Narrated by Muslim n his "Sahīh" (no. 430), An-Nasā'ī in "Al-Mujtaba" (vo. 2 / p. 72) and Ibn khuzaimah in his "Sahīh" (no. 1544).

(2) This is clearly noticed on Friday Salāt; people tend to stand widely dispersed not in connected rows though standing in the first row and getting close to the Imām are highly recommended. May Allāh (ﷻ) guide us all to follow His orders. 'Āmīn.

(3) Narrated by Muslim in his "Sahīh" (no.438).

invalid. A *muslim* should attend the mosque and fill in the rows that are in the front then those after… etc'.(1)

[2/33] The second: **Leaving space and gaps in the rows** due to the belief that aligning rows could be achieved by only getting shoulders close together forgetting all about the feet!! 'Anas (ﷺ) related that the prophet (ﷺ) said: '**Straighten your rows for I could see you from behind my back**'.

'Anas (ﷺ) then said: '**Accordingly, We used to make our shoulders and feet in close contact; each with the one next to him**'.(2)

In another narration, 'Anas (ﷺ) added: '**If one applies this *Sunnah*, nowadays, people would fly away from him like an undomesticated mule**'.(3) This was the very thing 'Anas (ﷺ) condemned of the people at *Madīnah* as Bushair Ibn Yasār Al-Ansāri reported.(4) Accordingly; the *Sunnah* -which the prophet (ﷺ) and his *Sahābah* earnestly practiced- is to make the shoulder and feet in contact with the one next to you. Unfortunately, most people have abandoned this *Sunnah* as if it was a *Bid'ah*. We seek refuge with *Allāh* (ﷻ) from this. May *Allāh* (ﷻ) guide people to that which pleases him and make them taste the sweetness of following *Sunnah*.(5)

Commenting on 'Anas's criticism for people for abandoning this *Sunnah*, Ibn Hajar said: 'Anas's statement clearly states that the aforementioned act [i.e. straightening rows] used to be practiced

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(1) "Majmū' Al-Fatāwā" by Ibn Taymiyyah (vol. 23 / p. 410).

(2) Narrated by Al-Bukhārī in his "Sahīh" (no. 725) and Ahmad in his "Musnad" (vol. 3 / p. 182, 263).

(3) Narrated by Abū Ya'lā in "Al-Musnad" (no. 3720), Al-Mukhlis in "Al-Fawa'id" (vol. 1 p. 10 / 2), Sa'īd Ibn Mansūr in "As-Sunnan" and Al-Ismā'īlī as mentioned in "Fathul Bārī" (vol. 2 / p. 211). Its chain of narrators is sound according to the conditions both shaikhs set for authentic chains of narrations-as Al-Albānī stated in "As-Silsilah As-Sahīhah" (no.31).

(4) Narrated by Al-Bukhārī in his "Sahhih" (no. 724).

(5) "Ibkārul Minan" (p. 245).

during the prophet's (ﷺ) time; accordingly, it clearly presents the prophet's (ﷺ) order of straightening rows'.[1]

An-Nu'mān Ibn Bashīr stated clearly that which 'Anas (ﷺ) mentioned and added the knee. He said: 'The prophet (ﷺ) once addressed the people in the mosque and said: '**Straighten your rows (thrice), or else *Allāh* (ﷻ) will excite enmity amongst you**'.

An-Nu'mān then said: '**Thereupon, each would adjoin one's shoulder, knee, and heel to the one next to him**'.[2]

Commenting on both Anas's and An-Nu'mān's *ahādīth*, Al-Albānī said: 'The aforementioned *ahādīth* include very important rulings: **the first:** the *Wujūb* [obligation] of straightening rows in the manner described for any prophet's (ﷺ) order is considered as obligation as is established in the science of *'Usūlul Fiqh* [Fundamentals of *Fiqh*]; unless the order is accompanied with circumstantial evidence that abolishes the obligation. The circumstantial evidence here affirms the obligation itself, i.e. 'otherwise, *Allāh* will excite enmity amongst you'.

The second: straightening rows is done by adjoining feet and shoulders together for this was the way through which the *Sahābah* carried out the prophet's (ﷺ) order. [3]

Regretfully, this *Sunnah* is being abandoned by many *muslims* - save few who are of *Ahlul Hadīth* and some of whom I saw in *Makkah* in 1368H- unlike the followers of the four *Mathāhib*, even

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(1) "Fathul Bārī" (vol. 2 / p. 211).

(2) Narrated by: Abū Dāwūd in his "Sunnan" (no. 662), Ibn Hibbān in "The Sahīh" (no. 396), Ahmad in "Al-Musnad" (vol. 4 / p. 276) and Ad-Dūlābī in "Al-Kunā Wal 'Asmā' "(vol. 2 / p. 86) and its chain of narrators is authentic. Al-Bukhārī narrated An-Nu'man's hadīth through a strong disconnected chain of narration in his "Sahīh" (vol. 2 / p. 211). Ad-Dāraqutnī narrated it through a connected chain of narrators in his "Sunnan" (vol. 1 / p. 282), Ibn Hajar in "Taghlīqut Ta'līq" (vol. 2 / p. 302), Ibn Khuzaimah in "Hadyus Sārī" (p. 28), and in "Al-Fath" (vol. 2 / p. 211), and "At-Targīb Wat-Tarhīb" (vol. 1 / p. 176). See: "As-Silsilah As-Sahīhah" (no. 32).

(3) See: "Sharh Rawdut Tālibīn" (vol. 1 / p. 222) by Shaikh Zakaria Al-Ansārī.
Important Note:One must not exceed the proper limit when adjoining one's feet to those next to him in order to fill a gab in the row for this would make it impossible for the shoulders to be made in contact with each other.

the Hanabilah, for they hold that the *Sunnah* is to separate between the two feet with a distance that equals about four fingers [nearly 10 cm.] no more- as is mentioned in “Al-Fiqh ‘Alal Mathāhib Al-’Arba’ah” (vol. 1/p. 207). This view is, however, baseless; it is just a mere opinion. Were it authentic, it would be applied only to the *Imām* and the *Munfarid* so as not to contradict the authentic *Sunnah* -as is well established in the science of *’Usūlul Fiqh*”.

To conclude, I urge all my *muslim* brothers, especially the *Imāms*, who are keen to follow the prophet’s (ﷺ) *Sunnah* and gain the reward of reviving it, to apply this *Sunnah* earnestly and teach it to other *muslims* to escape *Allāh’s* (ﷻ) threat of exciting enmity amongst them’.[1]

I believe that unless *muslims* apply that which ’Anas and An-Nu‘mān described in their narrations, and hence alot of space available for other *muslims*, rows would still be disconnected and; accordingly,

(a) They would fail to apply the *Sunnah*.

(b) And would incur *Allāh’s* (ﷻ) punishment on them as mentioned in the prophet’s *hadīth* narrated by Ibn ‘Umar: ‘**Straighten the rows, stick shoulders together and fill in the gabs; never leave slits through which *Shaitān* could pass. Whoever connects a row; *Allāh* (ﷻ) would keep close to him. And whoever disconnects a row, *Allāh* (ﷻ) would keep away from him**’.[2]

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(1) “As-Silsilah As-Sahīhah” (vol. 1 / pp. 40-1).

(2) Narrated by Abū Dāwūd in his “Sunnan” (no. 666) and considered authentic by Ibn Khuzaimah and Al-Hākim as mentioned in “Al-Fath” (vol. 2 / p. 211). It is also narrated in “Sahīh” At-Targhīb Wat Tarhīb” (no. 495) Mentioning the hadīth in his “As-Silsilah Ad-Da‘īfah” (vol. 2 / p. 323), Shaikh Al-Albānī commented on those who held such a Sunnah as an optional act of worship: ‘ How could it be considered as optional?? It is indeed obligatory’.

(c) Enmity would be excited amongst them[1] for the internal decay echoes with the external decadence and vice versa, this is well known in psychology and is indicated in An-Nu'man's narration. Getting close to each other in *Salāt* inserts deeply in one's heart the feelings of mutual love and corporation with others; the poor next to the rich, all in one row, their like is the like of a solid well - built structure.

(d) They would loose the great reward for connecting rows which is stated in many *ahādīth*, such as: '**Verily, *Allāh* (ﷻ) and his angels send their *Salāt* [forgiveness, mercy, *Du'ā'*…ect.] on those who connect rows**'.[2]

In another *hadīth*, he (ﷺ) said: '**Whoever connects a row, *Allāh* (ﷻ) will keep him close to Him [with His Mercy…]**'.[3] A third *hadīth* states: '**The best amongst you are those whose shoulders are the most flexible [when standing in the rows in *Salāt*]. The best step one could ever make and for which gains the greatest reward is the one taken to a front row to fill a gab in it**'.[4]

The last *hadīth* includes:

[3/33] an advice for those *muslims* -especially the old- who detest standing by other *muslims*' sides in the rows. Whenever an earnest *muslim*, who is keen to follow the *Sunnah*, tries to fill a gab in the row, they step backwards to the one next to it. Let such

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(1) Some of those who stand in the first row may be deserting one another due to disagreement because of false desires or temporary interest. Such desertion has many negative effects that spread evil amongst people. See: "Ahkāmul Hajr Fil Kitāb was-Sunnah".

(2) Narrated by Ahmad in his "Musnad" (vol. 4 / pp. 269, 285, 304) and (vol. 5, p. 262), Ibn Mājah in is "Sunnan" (no. 997) and (999), Ibn Hibbān in his "Sahīh" (vol. 3 / no. 297, 298)) and Ibn Khuzaimah in his "Sahīh" (no. 1550). The hadīth's chain of narrators is authentic.

(3) Narrated by Abī Dāwūd in his "Sunnan" (no. 666), Ibn Khuzaimah in his "Sahīh" (no. 1549). It is authentic.

(4) Narrated fully by At-Tabarānī in Al-Awsat. Al-Bazzār narrated the first part through a sound chain of narrators. So did Ibn Hibbān in his Sahīh". See: "Majma' Az-Zawā'id" (vol. 2 / p. 90), and "Sahīh At-Targhīb Wat Tarhīb" (vol. 1 / p. 200).

people remember the prophet's (ﷺ) *ahādīth* such as: '**The best amongst you are those whose shoulders are the most flexible [when standing in the rows]**', and '**Be flexible when being amongst your brothers**'.[1] May *Allāh* (ﷻ) benefit *muslims* with these *ahādīth*.

Having mentioned the previous *hadīth*, Ibn Al-Humām said: '… accordingly, those who stick to their places and make no space for others in the rows -believing that doing so is an act of hypocrisy- lack the proper knowledge about the rulings of religion. On the contrary, doing such an act helps others gain more rewards and establishes the prophet's (ﷺ) order -stated in many *ahādīth*- i.e. filling gaps in the rows'.[2]

[4/33] The *hadīth* also mentions **the superiority of walking forward to the front rows to fill their gabs** -even if one is occupied with *Salāt*. If none from behind fills a gab in the row, the one -the gab next to him- could do so by shifting to the left if one is standing to the right side of the *Imām* and to the right, if standing to his left.

This is clearly stated in the prophet's (ﷺ) *hadīth* that runs as follows:

'**Straighten your rows, and make them close to each other for by Him in whose hands my soul is; I can see *Shaitān* passes through the gabs like the *Hathaf* do**'.[3]

The *hathaf* are small black sheep that have neither tails nor ears- as defined in "Al-Qāmūs".

The aforementioned hadīth attracts our attention to the mistake some people do when standing for *Salāt* which is making rows far away from each other. Indeed, there is no might but with Allāh (ﷻ).

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(1) Ibn 'Umar's narrations states: 'Straighten your rows…". See: "Sahīh At-Tarhīb Wat Targhīb" (no. 495).

(2) See: "Sharh Fathul Qadīr" (vol. 1 / p. 360).

(3) Narrated by Abū Dāwūd in "As-Sunnan" (no. 667) and Ibn Khuzaimah in his "Sahīh" (no. 1545) and its chain of narrators is authentic.

And [as for the reward granted to whoever fills a gab in a row,] the prophet (ﷺ) said; '**Whoever fills a gab in a row, *Allāh* (ﷻ) would raise his rank and build a house for him in Paradise**'.[1]

[5/33] It is the job of the Imām to check the rows himself and order that the gabs be filled till all rows are completely straightened, only then he could commence his *Salāt*. This is the prophet's (ﷺ) *Sunnah* as stated in An-Nu'mān's Ibn Bashīr narration who said: '**The prophet (ﷺ) used first to straighten our rows perfectly to an extent that they would be used to adjust the sharp ended arrows with[2] till he felt that we have understood this ruling properly. One day, he stood to lead us in *Salāt*, and was about to commence *Takbīr*, he saw a man standing with his chest outside the level of the row. He (ﷺ) then said: 'O bondmen of *Allāh* (ﷻ) straighten your rows or *Allāh* (ﷻ) would cast enmity amongst you**'.[3]

The aforementioned *hadīth* and many others state clearly the necessity of straightening the rows.

[6/33] The *ahādīth* previously mentioned indicate 'that **it is a *Bid'ah* that the *Imām* starts reciting *Takbīratul Ihrām* when the *Mu'aththin* says: "Qad Qāmatis *Salāt*"** for it contradicts the *Sunnah* mentioned in them. When the *Iqāmah* is recited, the *Imām* should first remind the praying *muslims* to straighten their rows before commencing *Salāt* for he is held responsible for them. The prophet (ﷺ) said: '**Each of you holds a responsibility and is held responsible for it**'.[4],[5]

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(1) Narrated by At-Tabarānī in "Al-Awsat" through a chain of narrators traced back to 'Āishah, so did Ibn Mājah to the exclusion of "And build a house for him in Paradise", and Al-Asbahānī in "At-Targhīb" traced it back to Abū Hurairah. This hadīth is authentic as mentioned in "Sahīh At-Targhīb Wat Tarhīb" (no. 505).

(2) "Sharh Sahīh muslim" (vol. 4 / p. 157).

(3) Narrated by Muslim in his "Sahīh" (no. 436).

(4) Narrated by: Al-Bukhārī in "The Sahīh" (no. 2409) and (2558) and Muslim in his "Sahīh" (no. 1829) and many others.

(5) "As-Silsilah As-Sahīhah" (vol. 1 / p. 41). See: "Tamāmul Minnah" (p. 152), "Fathul Bārī" (vol. 2 / p. 263), "Al-Muhallā" (vol. 4 / p. 114), "Taswiyat As-Sufūf Wa 'Atharuhā Fī hayāt Al-'Ummah" by: Husain Al-'Awāishah, and "Tanbīh Al-Muslimīn Ilā Wujūb Taswiyat Sufūf Al-Musallīn" by: a group of Kuwaiti brothers.

[7/33] It is a common mistake amongst the Imams to just order *muslims* to straighten their rows or just look at their toes to make sure they are on a straight level. They do so believing they have done their job properly or much worse thinking that this is what is meant by straightening rows.

'Umar (ﷺ) used to appoint some men for straightening the rows; he (ﷺ) would never commence his *Salāt* till he is informed that all the rows are completely straightened. Both *'Uthmān* and *'Alī* (ﷺ) used to do the same. The latter even used to check the praying *muslims* individually.[1] [Regarding this point], Ibn Hazm stated in his "Muhallā" [2] that 'the *Imām* is recommended not to commence his *Salāt* till all the rows are straightened. If he recites *Takbīr* before doing so he has made a mistake but his *Salāt* is correct'.

When straightening the rows:

[8/33] It is a mistake to recite the *hadīth* that states: 'Verily, *Allāh* (ﷻ) does not regard the unstraightened row' for it is baseless and was never affirmed to ba said by the prophet (ﷺ).

[9/33] If there is only one praying *muslim* with the *Imām*, he should stand to the Imām's right side, this is the *Sunnah* as related by Ibn 'Abbās (ﷺ) whose narration Al-Bukhārī reported in his *Sahīh* under the title "One *Ma'mūm* should stand to the *Imām's* right side",[3] not a step backwards nor a step forward.[4] This *Sunnah* is supported by the following points:

(1) Had the *Sunnah* been otherwise [at the prophet (ﷺ) time], it would have been related by the *Sahābah* who were led by the prophet (ﷺ) so often.

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(1) See: "Jāmi' At-Tirmithī" (vol. 1 / p. 439), "Al-Muwatta' "(vol. 1 / p. 173), Al-' Umm" (vol. 1 / p. 233), "As-Salāt" (pp. 48-9) and "Al-Muhallā" (vol. 4 / p. 115).
(2) (Vol. 4 / p. 114).
(3) "Sahīh Al-Bukhārī" (vol. 2 / p. 190).
(4) "Fathal Bārī" (vol. 2 / p. 190).

(2) It is affirmed through many *ahādīth* -such as the one narrated by Ibn ‘Abbās (ﷺ)- that the prophet (ﷺ) said to him: ‘what is the matter! I’am trying to make you stand beside me but you are retreating backwards’[1] It was also narrated in the two Sahīhs of Bukhārī and Muslim that the prophet (ﷺ) once turned Jābir to his right side when the later stood to his left side. Imām Muslim said: ‘The *Sunnah* as narrated by Ibn ‘Abbās is that the *Ma’mūm* should stand to right side of the *Imām*, not to his left’[2] if he was the only one to be led by the *Imām*.

Ibn Dawyān stated the same thing relating the aforementioned two *ahādīth*.[3]

(3) This *Sunnah* was earnestly followed and practiced by the *Sahābah* such as: Abdullāh Ibn ‘Utbah Ibn Mas‘ūd who said: ‘I entered ‘Umar’s house at noon and found him performing *Salāt*, I joined him and stood behind him. He (ﷺ) then pulled me and made me stand exactly to his right side’.[4]

Abdir Razzāq related that Ibn Juraij asked ‘Atā’: ‘If there was one *Ma’mūm* with the *Imām*, where should the former stand? ‘Atā’ said: ‘To the *Imām’s* right’.

Ibn Juraij asked: ‘Should he stand exactly beside him not a step backward or forward?

‘Atā’ said: ‘Yes’.

Ibn Juraij then asked: ‘Very close to him, that no gab is to exist between them?’.

‘Atā’ said: ‘Yes, Indeed’.[5]

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(1) Narrated by Ahmad in “”Al-Musnad” (vol. 1 / p. 330) through an authentic chain of narrators as mentioned in “As-Silsilah As-Sahīhah” (no. 606).
(2) See: “At-Tamyīz” by Imām Muslim (p. 137).
(3) “Manārus Sabīl” (vol. 1 / p. 128).
(4) Narrated by! Mālik in his “Muwatta’ ” (vol. 1 p. 154) through an authentic chain of narrators.
(5) “Fathul Bārī” (vol. 2 / p. 191).

‘This ’Athār and many other *ahādīth* affirm that the *Ma’mūm* should stand to the *Imām’s* side, not a step backwards -as some followers of some *Mathāhib* hold. ‘Umar’s narration and ‘Atā’s Ibn Rabah answers affirm this authentic *Sunnah*. As for the other views that contradict this *Sunnah*, they should be left aside having good thought of those who stated them to have made their best in trying to know the *Sunnah*. Indeed the best of guidance is that of prophet Muhammad (ﷺ)’.[(1)]

[34] Abandoning the first row by those who are knowledgeable:

Abū Hurairah (رضي الله عنه) related that the prophet (ﷺ) said: ‘**Had people known the magnitude of the reward they would receive for calling *’Athān* and standing in the first row, they would draw lots to have a chance to do them**’.[(2)]

Another similar narration states: ‘**Had you known** [the magnitude of the reward those in] **the first row** [receive], **lots would be drown** [to win the chance of standing in it].[(3)]

He (ﷺ) also said: ‘**The best of men’s rows are their first and the worst are the last ones; and the best of women’s rows are the last and the worst are their first ones**’.[(4)]

An-Nu‘mān Ibn Bashīr said: “I heard the prophet (ﷺ) say: **‘Verily, *Allāh* (ﷻ) and his angels send their *Salāt* [i.e. forgiveness, mercy, *du‘ā’*] on those who stand in the first row and the rows following it**’.[(5)]

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(1) See: “As-Silsilah As-Sahīhah” (vol. 1 / pp. 221-2) and “Irwā’ul Ghalīl” (vol. 2 / p. 323).

(2) Narrated by: Al-Bukhārī in his “Sahīh” (no. 721) and Muslim in his “Sahīh” (no. 437).

(3) Narrated by: Muslim in his “Sahīh” no. (439) and Ibn Khuzaimah in his “Sahīh” no. (1555).

(4) Narrated by: Muslim in his “Sahīh” (no. 440).

(5) Narrated by: Ahmad in “Al-Musnad” (vol. 4, no. 269, 284, 285, 296, 299, 304). It’s chain of narration is good.

The first *hadīth* shows the superiority of standing in the first row which if people had knowledge about its superiority, they would rush to have the opportunity of standing in it and due to its limited capacity they would have to draw lots.

The second *hadīth* describes the best and the worst of men's and women's rows when standing for *Salāt* jointly, which was a common practice at the time of the prophet (ﷺ) and his caliphs (ﷺ), but if women do their *Salāt* alone, the best and the worst of their rows are like those of men.(1)

This comparison between the rows is regarding the reward given to those standing in them. So, the "worst of rows" means the least in reward. As for the last of women's rows being the best, this is because they are very far from men and away from being passionately attracted by their movements and talk, and vice versa regarding the first rows being their worst. *Allāh* knows best.(2)

The *'Ulamah* mentioned many benefits of standing in the first row; some of which are: hasting towards performing that which is obligatory on oneself, hasting in entering the mosque, being so close to the *Imām*, being able to listen to the *Imām's* recitation of the *Qur'ān* and hence learning the proper phonetic rules of recitation, paying the *Imām's* attention to any *'Āyah* he forgets, being a model for those behind oneself, avoiding those who pass between the lines, being fully given to *Salāt* and one's prostration would not be distracted with others' trails.(3)

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(1) So is the case when women do their Salāt away from men, in a second floor, for example. It is so strange that some hold that women's Salāt in such a case is invalid because-as they claim-they stand in parallel position with men. This view is built on a false-baseless hadīth which states: 'Move them away [from men] for Allāh (ﷻ) ordered so'. In "Nasbur Rāyah" (vol. 2 / p. 36), Az-Zayla'ī mentioned that 'some ignorants of the Hanafi followers ascribe this hadīth to Razīn to have mentioned it in his "Musnad" and to Al-Baihaqī in "Dalā'ilul Hidāyah". Then he [Az-Zayla'ī] proceeded: 'I searched through Al-Musnad and it is not there". Ibn Al-Humām-in "Sharh Al-Hidāyah" said: 'This is not affirmed to be said by the prophet (ﷺ) even being unknown" as is mentioned in "Kashful Khafā'" (vol. 1 / p. 69). Al-Hafith Ibn Hajar considered it a very strange view to consider man's Salāt as invalid if he stands parallel to a woman. See: "Fathul Bārī" (vol. 2 / pp. 212-3).

(2) "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / pp. 158-60).

(3) "Fathul Bārī" (vol. 2 / p. 208).

It is of great regret:

[1/34] to see some of those who attend the mosque early being not keen to stand in the first row believing that the reward mentioned in the *ahādīth* is granted to whoever attends the mosque early, even if he does not stand in the first row which is a sheer falsehood!!

Concerning this point, *Imām* An-Nawawī said: 'The row which the *ahādīth* affirm its superiority and urge *muslims* to stand in- whether one comes early or late to the mosque and whether the row is disconnected by a pole or not- is the first row which is right behind the *Imām*. This is the soundest of all *'Ulamah*'s opinions.

A number of scholars postulated that the first row refers to the one that extends to either sides of the mosque with nothing to disconnect it even if it was of the last row. Others believe that it refers to whoever comes early to the mosque even if one does his *Salāt* in the row at the back. These two views are, however, false ones and one must be aware of them to avoid being deceived by them. *Allāh* (ﷻ) knows best'.(1)

The prophet (ﷺ) warned his *Sahābah* from moving back form the first row saying: '**Step forward and take me as your leader and let those behind you take you as a leader. Whoever retreats [from the first row], *Allāh* (ﷻ) will move him away [from His mercy, goodness, reward and knowledge(2)]**'.(3)

[2/34] It is a mistake that only those who are of the average people stand right behind the *Imām*. The prophet (ﷺ) said: '**Let those of sound minds of you stand right behind me, then those who are less than that proceed them and so on. And differ not**

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(1) "Sharh Sahīh Muslim" (vol. 4 / p. 160).
Some people move away from standing in the first row in "Al-Masjid An-Nabawī" assuming it to be of the extra space added to the Mosque and the reward given for doing Salāt in it is not equal to that given for those who do it in the original Mosque, So they prefer doing Salāt in the old building of the mosque.
(2) "Sharh Sahīh Muslim" (vol. 4 / p. 159).
(3) Narrated by: Muslim in his "Sahīh" (no. 438) and Ibn Khuzaimah in his "Sahīh" (no. 1560).

amongst yourselves lest enmity be cast amongst you. And beware of the riots done in markets [never make them in the mosque]'.[(1)]

This *hadīth* urges those of sound minds and proper knowledge to stand in the row closest to the *Imām* for deserve to be honored, and they could lead the prayers if the Imām needs to appoint someone on his behalf, they could also remind him of the verses he may forget, and they could perceive the manner in which the *Imām* does the *Salāt* and be a good example for those behind them.[(2)]

As for the commoners [who lack the religious knowledge], they should be moved away to the rows at the back so they realize their real status, and this is the job of those of sound minds and vast knowledge. This was frequently done by the *Sahābah* such as: 'Ubai Ibn Ka'b (ﷺ).

Qays Ibn 'Abbād said: 'I was once doing *Salāt* in the first row in Al-Masjid An-Nabawī in *Madīnah* when unexpectedly a man took hold of me and pulled me to the back and stood in my place. I was so astonished that I couldn't be fully given to my *Salāt*. When this man finished his *Salāt* I saw that he was 'Ubai Ibn Ka'b [the reverend Sahābī (ﷺ)]. 'Ubai then addressed me: 'O lad! May *Allāh* (ﷻ) cause not evil to touch you. This [i.e. standing right behind the *Imām*] is what the prophet (ﷺ) entrusted us with'.

Then he faced the Ka'bah and said: 'By the *Rabb* of this Ka'bah, the influential have gone corrupt, (thrice). By *Allāh* (ﷻ) I do not feel sorry for them but for those whom they led astray'.

I wondered: 'whom do you mean?'

He said: 'The rulers'.[(3)]

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(1) Narrated by: Muslim in his "Sahīh" (no. 432) and Ibn Khuzaimah in his "Sahīh" (no. 1572).

(2) See: "Sharh Sahīh Muslim" (vol. 4 / p. 155) and "Ma'alim As-Sunnan" (vol. 1 / pp. 184-5).

(3) Narrated by An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 69) and by Ibn Khuzaimah in his "Sahīh" (no. 1573). The narration is good.

The aforementioned narration affirms that those of sound minds and of great knowledge of religion have more right in the first row and have the right to pass through the rows to stand in it.(1)

The commoner is recommended to stand in the right side of the rows provided that one sticks not to a certain spot.

Al-Barā' Ibn 'Āzib said: '**Whenever we joined the prophet (ﷺ) his *Salāt*, we liked to be to his right side in the row**'.(2) In another narration, 'Aishah related that the prophet (ﷺ) said: '**Verily, *Allāh* (ﷻ) and his angels send their *Salāt* on those standing in the right side of the rows**'.(3)

It is unfortunate to see some people stand next to the *Imām* - without any need for doing so such as the narrowness of the mosque in the congregational *Salāt* -depending on a denied *hadīth* which is traced back Ibn 'Abbās (رضي الله عنه) to have said: 'A man once came to the prophet (ﷺ) and said: 'O Messenger of *Allāh*: Teach me a thing which if I observe I will be admitted to Paradise'. The prophet (ﷺ) said: 'Be a *Mu'aththin*'. The man said: 'I am not able to do so'. The prophet (ﷺ) said: 'Be an *Imām*'. The man again expressed his disability of doing so. The prophet (ﷺ) then said: 'Then stand next to the *Imām* in *Salāt*'.

This *hadīth* was narrated by: Al-Bukhārī in "At-Tārīkh Al-Kabīr" (vol. 1 / p. 137), Al-'Uqailī in "Ad- Du'afā'ul Kabīr" (vol. 4 / p. 22) and At-Tabarānī in "Al-Awsat" as mentioned in "Majma'Az- Zawā'id" (vol. 1 / p. 327).

In this *hadīth's* chain of narrators, there is Ismā'īl Ad-Dabbī about whom Al-'Uqailī said: 'No other narrator shared him his narration'. And Al-Bukhārī said: 'His *hadīth* is "*Munkar*" [denied

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(1) See: "Sahīh Ibn Khuzaimah (vol. 3 / pp. 32-3).

(2) Narrated by: An-Nasā'ī through a good chain of narrators as mentioned in Al-Fath (vol. 2 / p. 213). This 'Athar is also narrated in "Sahīh Muslim" (no. 709), "Sahīh Ibn Khuzaimah" (no. 1563), (1564), and (1565) and "Sunnan Ibn Mājah" (no. 1006).

(3) Narrated by: Abī Dāwūd in his "Sunnan" (no. 676) and Ibn Mājah in his "Sunnan" (no. 1005). The hadīth's chain of narrators is good-as is mentioned in "Al-Fath" (vol. 2 / p. 213).

and lacks redibility]". This expression of Al-Bukhārī is indeed a very strong expression of invalidation of a narrator for he himself said: "whomever I labled as such, one is not allowed [forbidden] to relate his relations" -as mentioned in "Al-Mīzān" (vol. 1/p. 202)'.

So, standing next to the *Imām* in the congregational *Salāt* is a baseless act. May *Allāh* (ﷻ) guide us to the right path.

[3/34] It is a mistake that the *Imām* orders the praying *muslims* to adjust the row when he sees most of them standing to his right side. Concerning this, Shaikh Ibn Bāz said: 'It is affirmed from the prophet's *ahādīth* that the right side of a row is better than its left. So, an *Imām* should not order people to adjust the row when most of the *Ma'mūmīn* stand to his right side seeking more reward.

As for the *hadīth* that states: 'whoever stands in the left side of the row will receive a double reward', it is totally baseless !![1]

The soundest of all opinions that it is forged; imposed on the *ahādīth* by some lazy ones who are not keen to stand in the right side of the rows. May *Allāh* guide us to all that which is right'.[2]

[4/34] It is a mistake, done by both the *Imāms* and people in general, to make children stand in separate rows behind those of men depending on a narration that states that 'the prophet (ﷺ) used to make children stand behind the rows of men, and women stand behind those of children'. This narration was narrated by Ahmad in his "Musnad" (vol. 5 / no. 341, 342, 343), Abū Dāwūd in his "Sunnan" (vol. 1 / p. 181), and Al-Baihaqi in his "Sunnan" (vol. 3 / p. 97).

Commenting on this *hadīth*, shaikh Al-Albānī said: 'This *hadīth's* chain of narrators is weak due to Shahr Ibn Hawshab, one

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(1) This hadīth was narrated by Ibn Mājah in his "Sunnan" (no. 1007) and in "Misbāh az-Zujājah" (vol. 1 / p. 340), Al-Buseirī said: ' This hadīth's chain of narrators is weak, for one of the narrators-who is laith Ibn Abī Salim-is a weak one'. In "Al-Fath" (vol. 2 / p. 213), Al-Hafith said: ' The hadīth's chain of narrators is doubted'.

(2) Al-Fatāwā (vol. 1 / p. 61).

of the narrators. Indeed, there are authentic narrations that affirm that the rows of women should have been behind those of men. However, there is no authentic *hadīth* about making the rows of children behind those of men save this weak one which is not to be taken as an evidence.

Accordingly, I believe that children may stand in the same rows of men if there is enough space. The *hadīth* of Anas and the orphan who stood behind the prophet (ﷺ) in *Salāt* is a clear cut proof on this point'.[1]

[35] Doing Salāt in disconnected rows:

Qurrah Ibn Iyas (رضي الله عنه) said: '**At the prophet's (ﷺ) time, we were ordered not to stand between the poles and were firmly expelled away from them**'.[2]

Abdul Hamid Ibn Mahmūd said: '**I once joined 'Anas Ibn Mālik in his *Salāt* on Friday. We were forced to be next to the poles by the great number of praying *muslims*, we stood either infront of behind them. Anas (رضي الله عنه) then said: 'We used to move a way from the poles and avoid them at the prophet's (ﷺ) time**'.[3]

Ibn Mas'ūd (رضي الله عنه) used also to order *muslims* not to stand between the poles.[4]

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(1) "Tamānul Minnah" (p. 284). See: "Mishkātul Masābīh" (vol. 2 / p. 348).

(2) Narrated by At-Tayālisī in "Al-Musnad" (no. 1073), Ibn Khuzaimah in "As-Sahīh" (no. 1567), Ibn Mājah in "As-Sunnan" (no. 1002), Ibn Hibban in his "Sahīh" (no. 400), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 218), and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 104). Al-Hākim considered its chain of narrators as authentic, with which Ath-Thahabi agreed.

(3) Narrated by: Ibn Khuzaimah in his "Sahīh" (no. 1568), Abū Dāwūd in "As-Sunnan" (no. 673), At-Tirmithī in "Al-Jāmi' " (no. 229), Ahmad in "Al-Musnad" (no. 12366), An-Nasā'ī in "Al-Mujtabā" (vol. 1 / pp. 131-2) and Al-Hākim in "Al-Mustadrak" (vol. 1 / no. 2100, 218). Its chain of narrators is authentic as mentioned in "Al-Fath" (vol. 1 / p. 578). At-Tirmithī judged the hadīth as "good and authentic". The hadīth is narrated in "As-Silsilah As-Sahīhah" (no. 335).

(4) Narrated by: Ibn Qāsim in "Al-Mudawwanah" (vol. 1 / p. 106) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 104).

At-Tirmithī said: ‘A group of scholars held it as detested to stand between the poles. This view was also held by Ahmad and Ishāq’.(1) So did Ibn Mas‘ūd, An-Nakh‘ī, Huthaifah and Ibn ‘Abbās.(2)

The rationale behind this is to avoid disconnection in the rows.

Accordingly, it is not detested that the praying *muslims* stand between two poles if the row they form is short and the distance between the poles is satisfactory. It is also not detested for the *Imām* to stand between the poles.

Explaining the rationale behind the aforementioned ruling, Ibn Al-‘Arabi said: ‘It is either because of the diconnection of the row- which At-Tirmithi affirmed in his Jāmi’- or it is the place where shoes are put. The former reason is sounder for the later is newly done by people. However; at times of over crowdedness, *muslims* could stand between the poles. The prophet (ﷺ) did so when he entered the Ka‘bah; he did *Salāt* between its poles.(3),(4)

Commenting on Ibn Mas‘ūd’s ’Athar, Al-Baihaqi said: ‘This is because the pole disconnects the row’ (5).

A third rationale was produced by Al-Qurtubī who said: ‘This is because it is the place where the *muslim* Jinn do their *Salāt*’.(6)

The soundest of all rationales is the disconnection the poles do the rows. This caused *Imām* Mālik to held it permissible to form rows between poles at times of overcrowdedness.(7)

The aforementioned ruling applies also to the long staired pulpit that disconnects the first and, sometimes, the second rows.

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(1) “Jāmi‘ At-Tirmithī” (vol. 1 / p. 444).
(2) “Al-Mughnī” (vol. 2 / p. 220).
(3) See: “Sahih Al-Bukhārī” (vol. 1 / p. 578), and “Ihkāmul Ahkām” (vol. 3 / p. 40) by Ibn Daqīq Al-Īd.
(4) “ ‘Āridat Al-’Ahwathī” (vol. 2 / pp. 27-8).
(5) “As-Sunnan Al-Kubrā” (vol. 3 / p. 104)
(6) “Fathul Bārī” (vol. 1 / p. 578).
(7) “Al-Mudawwanah Al-Kubrā” (vol. 1 / p. 106).

Shaikh Al-Albānī said: 'The pulbit disconnects the row when its design differs from that which was at the prophet's (ﷺ) time; his pulbit had three stairs only and the *Imām* used to stand beside its first step. Accordingly; the long staired pulpit and the heaters installed inside the mosque in a way that they disconnect the rows is something detested. It is unfortunate that many of the *Imāms* do not pay attention to such a thing due to their lack of knowledge and their carelessness to follow the prophet's (ﷺ) *Sunnah*.

Those who build such pulbits and install heaters in mosques in a way that disconnects rows should be ware of that lest they fall under the prophet's threat: '**Whoever disconnects a row, *Allāh* (ﷻ) deprives him of all goodness**'.[1]

[36] The prolonged standing and reciting Du'ā' that includes strange words before Takbīratul Ihrām:

[1/36] It is of many *Imām's* mistakes to stand for a long time before reciting *Takbīratūl Ihrām*. This is due to the *waswasah;* they articulate the *Niyyah* more than once till they recite it properly-as they claim.[2] They also recite fabricated *Du'ā's* after which *Ma'mumīn* say: '**Amen**', such as: 'Allāhummah Ahsin Wuqūfanā Baina Yadaika, Yawmal 'Ard 'Alaik', or 'Aqāmah Allāhu Wa'adāmahā, Waja'alanā Min Sālihī Ahlihā'.

[2/36] It is also a mistake that the praying *muslims* say, after the *Imām* orders them to straighten their rows or he says: **'Istawū Yarhamukumullāh Ilā Sirātin Mustaqīm'**: **'Sami'anā Wa'ata'nā, Gufrānaka Rabbanā Wa Ilaikal Masīr' or 'Allāhu Akbar Kabīr, Wa'anābika Mustajīr'.**

All such *Du'ā'* are fabricated ones .

Regarding this point, Ibn Razūq said in "'Umdat Al-Murīd Fil Bida'": 'It is of the *Imām's* mistakes: to step so deep in the niche

(1) "Silsilat Al-'ahādīth As-Sahīhah" (vol. 1 / p. 592). Our brother Alī Hasan Abdul Hamīd wrote a treatise titled with: "Tuhfatul Bārī Fī Hukm As-Salāt Bainas Sawārī".
(2) This mistake was previously discussed.

for a long time before reciting *Takbīratul Ihrām*, to commence *Salāt* before the rows are straightened and to make the recitation in the second *Rak‘ah* longer than the first one. All such acts are *Bida‘*.[1] The long standing of the *Imām* causes a mess during *Salāt*, especially if the *Ma'mūmīn* are not able to see him; they may recite *Takbīratul Ihrām* before he does, and then a series of mistakes follow.[2]

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(1) “Islāhul Masājid” (p. 92).
(2) “Al-Masjid Fil Islām” (pp. 209, 234, 241).

Mistakes DoneFrom Takbīratul Ihrām Till Taslīm

* Mispronouncing the words "*Allāhu 'Akbar*".
* Mistakes regarding reciting *Basmalah* loudly or secretly.
* Reciting *Fātihah* improperly.
* Reciting *Du'ā'* by the *Ma'mūmīn* while the *Fātihah* is being recited and after it and mistakes when reciting 'Amen.
* Preceding the *Imām* in the acts of *Salāt*.
* Reciting *Takbīr* while going down to *Rukū'* by the *Masbūq*.
* Reciting *Du'ā'ul Istiftāh* and being late in joining the congregation their *Salāt* by the *Masbūq*.

[37] Mispronouncing "Allāhu Akbar" :

When reciting *Takbīr*, some *Imāms* recite it improperly;

[1/37] They insert the interrogative /ā/ [i.e. is] when pronouncing the word "*Allāh*" [consequently, the statement turns to be a question] and this is verbal *Kufr* [disbelief].

Or they insert the interrogative /a/ [i.e. is] to the word "*Akbar*" and the statement also turns to be a question which also indicates [verbal] *Kufr*.

[2/37] Some of them prolong the second vowel in the word "*Akbar*" and it turns to be "*Akbār*" and this word has two meanings in *Arabic*; the first: the gerund of becoming old and the second: the plural from of Kabara which means a drum. Both meanings bear *Kufr* if attributed to *Allāh* (ﷻ). *Subhānallāh*.(1)

An-Nawawī said: 'The soundest of all opinions is to recite *Takbīr* with its proper vowel length no more than that'. It was related that *Imām* Ash-Shāfi'ī held that the *Imām* should raise his voice when reciting it with its proper vowel length and without any change to the word'.

Ash-Shāfi'ī followers interpreted Ash-Shāfi'ī's word "change" to mean the deletion of letters such as: the deletion of the (r) from the word "*Akbar*".(2)

At-Tayālisī narrated in his "Musnad" -and so did many others- that Abdur Rahmān Ibn Abzā said: 'I joined the prophet (ﷺ) his *Salāt*; he (ﷺ) did not recite the *Takbīr* completely'. At-Tayālisī Judged this narration as fabricated, as Al-Bukhārī reported in his "At-Tārīkh Al-Kabīr". At-Tabarī and Al-Bazzār stated that the only one to relate this *hadīth* is Al-Hasan Ibn Imrān- who is an unknown narrator. (3)

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(1) "Intisārul Faqīrus Sālik Litarjīh Mathhab Al-Imām Mālik" (pp. 335-6).
(2) "Al-Majmū' "(vol. 3 / p. 299).
(3) "Fathul Bārī" (vol 2 / p. 269) and "Tahthībut Tahthīb" (vol. 2 / p. 312). The hadīth is narrated by: At-Tayālisī in his "Musnad" (no. 1287), Ahmad in his "Musnad" (vol. 3 / pp. 406-7), "At-Tarīkh Al-Kabīr" (vol. 2 / p. 298), "Sharh Ma'ānī Al-'Āthār" (vol. 1 / p. 220) and Al-Baihaqī in his "Sunnan" (vol. 2 / p. 68).

Ibn 'Abdīn [discussed in details the consequences of prolonging the three vowels in "*A̲llā̲hu̲*" more than their proper length and the two vowels in "*A̲kba̲r*". He] said: 'Prolonging the first vowel in the word *Allāhu* renders the *Takbīr* as invalid and consequently one's *Salāt* is invalid, even if this way of *Takbīr* takes place in the middle of one's *Salāt*. Whoever does such an act is not to be considered as Kāfir [disbeliever] unless he says it out of doubting the meaning of *Takbīr*.

It is also detested to prolong the second vowel; some held that doing so does not invalidate one's *Salāt* -and this is a strong opinion. So is the case with prolonging the last vowel in the word "*Allāhu̲*", this does not invalidate *Salāt* though it is still a mistake.

As for the vowels in the word *A̲kba̲r*, prolonging the first one invalidates one's *Salāt*. And if done intentionally, the doer is considered as a *Kāfir*- as some scholars held- for this manner of pronouncing the vowel bears the meaning of doubt in the whole phrase. Other scholars held an opposite view though they unanimously agreed that one must not practice such an act.

Prolonging the second one, also, invalidates one's *Salāt*.(1)

Shaikh Muhammad Ibn Abdil Wahhāb said: '…then one says while standing "*Allāhu Akbar*", nothing else would suffice. Reciting this *Takbīr* lets one feel the greatness of *Allāh* (ﷻ) and urges one to be fully submitted to Him is *Salāt*. If one, however, prolonged the first vowel in *A̲llāhu* and *A̲kbar* or the second one in "*Akba̲r*", one's *Takbīr* is invalid and his *Salāt* accordingly'.(2)

[3/37] Some people omit the (h) from the word "*Allāhu*" and substitute it with (w); the word turns to be *Allāwu Akbar*!! And prolonging the vowels in the words "*Allāhu Akbar*" -when moving from one position to another in *Salāt*- causes one to desert the *Sunnah* that is stated in Abū Hurairah's *hadīth* that runs as

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(1) "Hāshiyat Ibn 'Abdīn" (vol. 1 / p. 480). See: "Sharh Fathul Qadīr" (vol. 1 / p. 370).
(2) "Ādābul Mashy Ilas Salāt" (p. 82).

follows: '**The prophet (ﷺ) used to recite *Takbīr* then do *Sujūd* and recite *Takbīr* before standing up form the sitting posture**'.(1)

The aforementioned *hadīth* clearly states that the *Sunnah* is to recite *Takbīr* first then do *Sujūd* and to recite *Takbīr* before standing up after the sitting posture. And this invalidates what some imitators do of prolonging *Takbīr* when rising from the sitting posture all they way to the upright one.(2)

The hadīth also indicates the invalidity of the view that states that the Sunnah is to recite *Takbīr* twice: once when doing the resting sitting, and the second when standing up after it -as some scholars held such as Tājud Din, who is known as Al-Furkāh, in his "Al-Iqlīd" and whose son supported to be a strong view depending on the general meaning of the prophet's (ﷺ) *hadīth* that states: '**The prophet (ﷺ) used to recite *Takbīr* whenever he (ﷺ) lowers and raises himself' [in *Salāt*]!!**

Both Ar-Rāfi'ī and An-Nawawī stated the unanimous agreement on this view. However, the aforementioned *hadīth* does not affirm this. No *Takbīr* should be added to *Salāt* depending on a general statement the apparent meaning of which is specified. The *hadīth* states clearly that whenever one lowers and raises oneself, one should say *Takbīr* to the exclusion of the "resting sitting".(3)

Ibn Hazm said: 'The *Imām* is forbidden to prolong the vowels in "*Allāhu Akbar*"; he should pronounce them with their proper length. That is to recite the phrase completely before doing *Rukū'*, *Sujūd* and rising from *Sujūd*'(4) 'This view was held by Abū Hanīfah, Ahmad, Ash-Shāfi'ī, Dāwūd and their followers. Mālik held the same opinion to the exclusion of when standing after the second *Rak'ah*. Mālik believed that reciting *Takbīr* at this state

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(1) Narrated by Abū Ya'lā in "Al-Musnad" (vol. 2 / p. 284) through a good chain of narrators as mentioned in "As-Silsilah As-Sahīhah" (no. 604).

(2) "As-Silsilah As-Sahīhah" (vol. 2 / p. 157).

(3) This is stated by As-Subkī in "Tabagātush Shāfi'iyyah Al-Kubrā" (vol. 5 / p. 61) in the biography of Abdur Rahmān Ibn Ibrāhīm Al-Fazārī who is also known as "Al-Furkāh".

(4) Al-Muhallā (vol. 4 / p. 151).

should be after fully standing up. This view is, however, not affirmed in the *Qur'ān*, *Sunnah*, *Ijmā'* nor the *'Ulamah's* analogical deductions. Besides, this view contradicts that of the *Sahābah*'.(1)

As for the mistakes done by the *Ma'mūmin*:

[4/37] Some of them recite *Takbīr* so loudly and strongly that they cause inconvenience to the other praying *muslims*. This practice contradicts the prophet's (ﷺ) *Sunnah* and by doing so, one incurs a sin on oneself and this is all due to one's lack of knowledge in religion and *Shaitān*'s evil insinuations in one's self.(2)

[38] Mistakes related to reciting Basmalah loudly or secretly:

Some *Imāms* insist on reciting the *Basmalah* silently always; on the other hand, some people -especially the old- abandon *Salāt* behind Imāms who do not recite the *Basmalah* loudly -as happened to me more than once.

Regarding this, Ibn Al-Qayyim said: 'the prophet (ﷺ) used to recite the *Basmalah* loudly sometimes and silently so often. The latter state took place more than the former. No doubt, the prophet (ﷺ) never used to recite it loudly five times a day -neither in residence nor during his journeys. Had such a thing ever happened, the rightly guided caliphs and other great *Sahābah* would have known about it.

Consequently, there is no need to take hold of unauthentic *ahādīth* or authentic ones that are not clear cut on the point. Discussing such *ahādīth* would be covered in great volumes'.(3)

To those who insist on reciting *Basmalah* silently, we would like to quote Az-Zaila'ī's statements for them. He said: 'Some *'Ulamah* held that reciting *Basmalah* loudly is better for doing so

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(1) Al-Muhallā (vol. 4 / p. 152). See: "Fathul Bārī" (vol. 2 / pp. 304-5).
(2) "Ad-Dīnul Khālis" (vol. 2 / p. 135).
(3) "Zādul-Ma'ād "(vol. 1 / pp. 206-7). See Also: (vol. 1 / p. 272).

blocks the paths of evil. One is permitted to leave that which is better for the purpose of saving the unity of *muslims*; just like what the prophet (ﷺ) did when he (ﷺ) refrained from rebuilding the *Ka'bah* on the original basis built by Ibrāhīm (ﷺ) for the people of *Quraish* were newly converted *muslims* and such an action would negatively affect their faith. Ibn Mas'ūd (رضي الله عنه) did nearly the same when he performed [four *Rak'ah*] *Salāt* behind 'Uthamān (رضي الله عنه) [although the former believed that a *muslim* must perform only two *Rak'ah Salāt* at this position]. When Ar-Rab'ī rebuked Ibn Mas'ūd (رضي الله عنه) for doing so, the later said: 'Indeed, disunity is evilness'.

Imām Ahmad and others followed the same manner when discussing the issue of reciting *Basmalah* and doing the *Witr Salāt* three consecutive *Rak'ahs*, they all forsook that which is better for that which is permitted for the sake of keeping *muslims'* unity, teaching them the *Sunnah* and keeping the ways of evil blocked. This is a great *Fiqh* fundamental principle'.(1)

Ash-Shawkānī followed the same path when he condemned those who force other people to recite the *Basmalah* silently and punish them if they do not. He said; 'what we have mentioned earlier suffices as a deterant for those who condemn others [for reciting *Basmalah* secretly] if they are of those who deeply comprehend *Allāh's* (ﷻ) commands and realize the proper time at which they may condemn those who violate them and chase them a way from evil to the right path.

Regarding the point under discussion, condemnation here is considered as rejecting *Ma'rūf* [that which is good] and causing disunity amongst *Muslims* depending on no strong proof nor clear evidence revealed by *Allāh* (ﷻ)'.(2)

As for the second group [who abandons *Salāt* behind the *Imams* who do not recite the *Basmalah* loudly], we would like to recite the following *hadīth*:

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(1) "Nasbur Rāyah" (vol. 1 / p. 328). See also: Ahmad's Shākir commentary on "Jāmi' At-Tirmithī" (vol. 2 / p. 19-…).

(2) Quoted from a treatise by Ash-Shawkānī which includes answers for questions raised by the great 'Ālim 'Abdullāh Ibn Muhammad Al-'Amir. The manusript (p. 9).

'Anas (ﷺ) said, '**The prophet (ﷺ), Abū Bakr and 'Umar used to commence their *Salāt* with "Al-Hamdulillāhi Rabbil 'Ālamīn"**'.(1)

In another narration, 'Anas (ﷺ) said; '**I performed *Salāt* behind the prophet (ﷺ), Abū Bakr, 'Umar and 'Uthman (ﷺ) and I have never heard any of them recite "Bismillāhir Rahmān Ar-Rahīm"**'.(2)

Another wording of the *hadīth* states: '**They used to recite "Bismillāhir Rahmān Ar- Rahīm" secretly**'.(3)

Other narrators added: '**They used to recite "Al-Hamdulillā hī *Rabb*il 'Ālamīn" loudly**'.(4)

A fifth narration runs as follows: '**They used to recite *Basmalah* secretly**'.(5)

Many of *Sahābah*, *Tābi'īn* and *Fuqahā'* held that reciting the *Basmalah* secretly is of the *Sunnah* such as: 'Umar, 'Alī, 'Ammār and Ibn 'Abbās. Different narrations 'related different practices of the *Sahābah* but all of them stated that Ibn Mas'ūd (ﷺ) used to recite it secretly. This view was held by Al-Hasan, Ibn Sīrīn, Sufyān and the rest of the Kufi scholars. So did *Ahlul Hadīth* such as: Ahmad, Ishāq, Abū 'Ubaid and all their followers.(6)

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(1) Narrated by Al-Bukhārī in "As-Sahīh" (vol. 2 / p. 188) and At-Tirmithi in "Al-Jāmi' "(no. 246). At-Tirmithī's narration, however, includes the word "recitation" instead of "Salāt". And he added to the two Sahābah 'Uthmān (ﷺ) as well.

(2) Narrated by Muslim in his "Sahīh" (no. 399).

(3) Narrated by Ahmad in his "Musnad" (vol. 3 / p. 264), At-Tahāwī in "Sharh Ma'ānī Al-'Āthār) (vol. 1 / p. 119). And Ad-Dāraqutnī in "As-Sunnan" (p. 119).

(4) Narrated by An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 135) and Ibn Hibbān.

(5) Narrated by Ibn Khuzaimah in his "Sahīh" (no. 498) and At-Tahāwī in "Sharh Ma'ānī Al-'Āthār" (vol. 1 / p. 119). The narrators are all reliable ones who narrated many ahādīth in the Sahīhain as mentioned by Az-Zayla'ī in "Nasbur Rāyah" (vol. 1 / p. 327).

(6) "Al-Insāf Fīmā Bainal 'Ulamā' Minal Ikhtilāf" (vol. 2 / pp. 179-81). See also: "Al-I'tibār fin Nāsikh Wal Mansūkh Minal 'Āthār" (p. 130). Many scholars compiled books on this point such as: Ibn Khuzaimah, Ibn Hibbān, Ad-Dāraqutnī, Al-Baihaqī, Ibn Abdil Barr and many others.

Conclusion :

The soundest of all opinions is that reciting *Basmalah* could be done secretly or loudly, both are of the affirmed *Sunnah*. It is of *Sunnah* also to recite it secretly more often. May *Allāh* (ﷻ) guide us all to the right path.

It is worth mentioning here that ‘Ulamahs of hadīth, such as Ad-Dāraqutnī, considered the ahādīth that state reciting Basmalah loudly as weak. Yeat, some of those who hold these ‘Ulamah’s opinion believe that if reciting Basmalah secretly would make people abandon it totally or think that it is not an Āyah of the Fātihah, in such case the Imām should preferably recite it loudly. Al-Albānī held this opinion and stated it in some of his councils.

[39] Mistakes regarding the way of reciting Al-Fātihah:

Umm Salamah described the prophet’s (ﷺ) way of reciting *Al-Fātihah*; she said: ‘**He (ﷺ) used to recite the *’Āyat* one after the other stopping for a while after each *‘Āyah*. She then recited the *Fātihah* in this manner**’.[1]

Abū ‘Amr Ad-Dānī described the proper manner of the recitation saying: ‘One should stop for a while at the end of each verse for it is considered as a separate, completely meaningful unit that includes a complete idea.

Many of the *Imāms* and recitors of the *Qur’ān* used to stop for a while after reciting every *’Āyah* even if the *’Āyahs* that follow are related to it for the aforementioned reasons’.

It was related from Al-Yazīdī that Abū ‘Amr used to follow this manner when reciting *Qur’ān* and used to say: ‘I recommend

(1) Narrated by: Abū Dāwūd in his” Sunnan” (no. 4001), Al-Baihaqī in “As-Sunnan Al-Kubrā” (vol. 2 / p. 44), Ad-Dāraqutnī in “As-Sunnan” (p. 118), Al-Hākim in “Al-Mustadrak” (vol. 2 / pp. 231-2), Ahmad in “Al-Musnad” (vol. 6 / p. 302) and Ad-Dānī in “Al-Qirā’āt” (recitation no. 6 / p. 1 and recitation no. 8 / p. 2). Considering all these ways of narration, the hadīth is considered authentic as decided in “Irwā’ul Galīl” (vol. 2 / p. 60-..).

every *muslim* to stop for a while after reciting any *'Āyah* for it is an affirmed *Sunnah*. Then he narrated the aforementioned *hadīth*'.[1]

[1/39] [Regretfully,] this *Sunnah* is abandoned by many of the recitors of our time; they recite the *Fātihah* so quickly. May *Allāh* (ﷻ) guide us and them to follow the *Sunnah* of the prophet (ﷺ) in all his sayings and deeds?

[2/39] As for the common; the matter is even worse. **They recite the *Qur'ān* in a deviated manner**; altering many letters or even dropping some of them. For instance, they pronounce the /z/as /th/, the /h/as /h/, /th/instead of /d/or drop the (wa) in "Iyyāka Na'budu Wa Iyyāka Nasta'īn",[2] or they pronounce "*Iyyāka*" as "*Iyāka*". If the later is done intentionally, one is considered a *Kāfir* [disbeliever] for the word "*Iyāka*" means the sun light.

[3/39] It is unfortunate that such people even abandon the councils and gatherings of knowledge; pursuing fun and wasting their time.

Indeed; it is of a great blessing that an *'Ālim* sits and teaches others. Indeed, *muslims* should compete in seeking the beneficial knowledge from such *'Ālim*, beware of *Allāh* (ﷻ) and seek salvation by seeking *Fiqh* in their *Islām* for it is indeed the key for salvation.[3]

[40] Reciting Du'ā' while the Fātihah is being recited and after it and mistakes regarding Ta'mīn:

[1/40] One of the mistakes the *Ma'mūmīn* do is to say "Ista'anā Bika Yā Rabb" when the *Imām* recites "Iyyāka Na'budu Wa Iyyāka Nasta'īn". And when the *Imām* says "Ihdinas Sirātal Mustaqīm" they say "Rabbigh Firlī Wa liwālidai".

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(1) "Al-Qirā'āt" (vol. 5 / p. 2) as mentioned in "Irwā'ul Galīl" (vol. 2 / p. 62) and "Al-Itqān" (vol. 1 / p. 115).

(2) As Al-Baijūrī said in his "Hāshiyah on Sharh Ibn Al-Qāsim" (vol. 1 / p. 154).

(3) See: "Islāhul Masājid" by Al-Qāsimī (pp. 124-6).

Some *Ma'mūmīn* may recite other *Du'ā's* when the *Imām* is about to finish his recitation of the *Fātihah* in order that all *Ma'mūmīn* say *'Āmīn* on his [i.e. the *Ma'mūm's*] *du'ā's* -as he mistakenly believes. This poor *Ma'mūm* is not aware that the praying *Muslims* say *'Āmīn* for the *Fātihah* not for his false *du'ā*'s!!

Two points are worth mentioning here:

[2/40] The first: it is of *Sunnah* that the *Imām* recites the word "*'Āmīn*" loudly after reciting the *Fātihah*. This is clearly stated in Abī Hurairah's (ﷺ) *hadīth* that says: '**The prophet (ﷺ) used to raise his voice with the word *'Āmīn* after reciting the *Fātihah***'.[1]

The aforementioned *hadīth* states clearly the legality of raising the voice with *Ta'mīn* [i.e. saying *'Āmīn*] by the *Imām*, this view is held by Ash-Shāfi'ī, Ahmad, Ishāq, and many other *Imāms*. So did *Imām* Al-Bukhārī who titled a section in his *Sahīh* with: "The *Imām* raises his voice with *Ta'mīn*" and then stated a group of *'Āthar* and an authentic *hadīth* to support this view. Some of these are:

(a) It is related that '**Ibn Az-Zubair and those behind him recited *Ta'mīn* louldly that the mosque was filled with their sounds**'.

(b) Nāfi' said: '**Ibn 'Umar (ﷺ) used to recite "Āmīn" always and urge other *muslims* to recite it and related many good *ahādīth* about it**'.

(c) Abu Hurairah (ﷺ) related that the prophet (ﷺ) said: '**When the *Imām* says *'Āmīn*, repeat the same after him. Whosever his *Ta'mīn* coincides with that of the Angels, all his past sins will be forgiven**'.[2]

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(1) Narrated by Ibn Hibbān in his "Sahīh" (no. 462), Al-Hākim in his "Mustadrak" (vol. 1 / p. 223), Al-Baihaqi in "As-Sunnan Al-Kubrā" (vol. 2 / p. 58), Ad-Dāraqutnī in "As-Sunnan" (p. 127), Abū Dāwūd in "As-Sunnan" (no. 933, 934) and Ibn Mājah in his Sunnan (no. 853). The hadīth is authentic as mentioned in "As-Silsilah As-Sahīhah" (no. 464).

(2) "Sahīh Al-Bukhārī" (vol. 2 / p. 262).

Ibn Hajar said: ‘Since reciting *Ta’mīn* is an establishe *Sunnah*, the *Imām* should recite it loudly in the *Salāt* done with audible voice -as Al-Bukhārī stated. This view was held by the *Jumhūr* -to the opposite of the Kūfī scholars- and a view related from *Imām* Mālik; who also held the opposite opinion.

The *hadīth* indicates that had the *Imām’s Ta’mīn* were not heard, the *Ma’mūmūn* would not have known about it, and since the *Ma’mūmūn’s Ta’mīn* should be recited immediately after that of the *Imām*, the later’s *Ta’mīn* must have been recited loudly. Those who held the opposite view argued that the *Ta’min’s* timing is already known for every one, so reciting it loudlyby the Imām is unnecessary. This view is, however, shaky since one may forget all about *Ta’mīn* and some may not know anything about it’.(1)

The first opinion is the sound one for it is supported by the aforementioned *hadīth* and the one narrated by Ibn Shihāb who said: ‘**The prophet (ﷺ) used to say *’Āmīn*’** [at the end of the *Fātihah*].(2)

[3/40] The second; it is an obligation that the *Ma’mūm* repeats the *Ta’mīn* after the *Imām* recites it for the prophet (ﷺ) *hadīth* states: ‘**When the *Imām* recites *Ta’mīn*, repeat the same after him**’. Ash-Shawkānī held this view but with a little restriction; he believed that ‘reciting *Ta’mīn* is recommended (i.e. not mandatory for both the *Imām* himself or the one doing *Salāt* alone. As for the *Ma’mūm*, it is an obligation on him only when he hears the *Imām’s Ta’mīn*’.(3) Ibn Hazm shared Ash-Shawkānī his view.(4)

Commenting on the aforementioned view of Ash-Shawkānī, the great *‘Ālim* Al-Albānī said: ‘One should observe this *Sunnah* perfectly in its proper time and manner; that is to recite it immediately after the *Imām* does so the thing which many *muslims* -in the many countries I have visited- misperform; they preced their *Imām* in his recitation. This is due to their ignorance of the religious

(1) “Fathul Bārī” (vol. 2 / p. 264). See also “Ibkārul Minan” (p. 77-...)
(2) “Sahīh Al-Bukhārī” (vol. 2 / p. 262) (no. 780).
(3) “Naylul ’Awtār” (vol. 2 / p. 187).
(4) “Al-Muhallā” (vol. 2 / p. 262).

rulings and the *Imāms*', teachers' and preachers' carelessness to teach people their religion to an extent that the prophet's (ﷺ) *hadīth* -'**when the *Imām* recites *Ta'mīn***'- is totally forgotten or neglected by many save few. May *Allāh* (ﷻ) help us all'.(1)

[4/40] Some of the *Ma'mūmīn's* mistakes when reciting the word "*Āmīn*" is prolonging the first vowel more than its proper length.

Some pronounce the /m/ with a strong stress -which is linguistically improper as stated by many linguists- that it may even render one's *Salāt* invalid as Al-Mutawallī -from the Shāfi'ī *Mathhab*- stated.(2)

It is also a mistake to say "*Āmīn*" in a loud voice or raising one's head upwards when saying it. Such things indeed contradict the prophet's (ﷺ) Sunnah.

* Notes of great importance:

[5/40] The first: it is of the affirmed prophet's (ﷺ) *Sunnah* to ask *Allāh's* (ﷻ) mercy and bounties to be showered on one whenever one recites an *'Āyah* which includes such a meaning. And whenever one recites an *'Āyah* about Hell, its torture or its evil, one should seek *Allāh's* (ﷻ) refuge from these all. This is only done in *Qiyāmul Lail* not in any other *Salāt* as the authentic *ahādīth* affirm which one must not go beyond them depending on logic or mental analogy and had the prophet (ﷺ) done so in *Nāfilah Salāt*, it would have been transmitted to us.(3)

[6/40] The second: Many *Ma'mūmūn* recite "Balā, Wa'anā 'Alā Thālika Minash Shāhidīn" [Yes, indeed. And I am a *Witn*ess on that] when the *Imām* recites the *'Āyah* :

﴿أليس الله بأحكم الحاكمين﴾ '***Is not Allāh (ﷻ) the Best of Judges?***'(4) depending on a weak *hadīth*, the chain of narrators of which includes an unknown narrator.(5)

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(1) "Tamāmul Minnah Fit Ta'līq 'Alā Fiqhis Sunnah" (pp. 178-9).
(2) See: "Fathul Bārī" (vol. 2 / p. 265).
(3) "Tamāmul Minnah" (p. 185).
(4) "Sūrat At-Tīn" (Verse no. 8).
(5) See: "Mishkātul Masābīh" (no. 860) and "Tamāmul Minnah" (p. 186).

Other *Ma'mūmūn* say "None of your bounties we deny. To you is all Praise" when the *Imām* recites ﴿فبأي آلا ربكما تكذبان﴾

'***Then which of the Blessings of your Rabb will you both (jinn and human) deny?***'.[(1)]

The *hadīth* that states the aforementioned act is weak as stated by At-Tirmithī in his "*Jāmi'*" (no. 3291), Al-Hākim in "Al-Mustadrak" (vol. 2/p. 473), Ibn 'Abdi in "Al-Kāmil" (vol. 3/p. 1074) and (vol. 5/p. 1858), Abū Nu'aim in "Akhbār Asbahān" (vol. 1/p. 181) and Al-Baihaqī in "Ad-Dalā'il" (vol. 2/p. 232). The *hadīth* is narrated by Al-Walīd Ibn Muslim from Zuhair Ibn Muhammad from Ibn Al-Munkadir from Jābir to have said: '**The prophet (ﷺ) once recited Sūrat Ar-Rahmān till its end then addressed his companions: 'Why are you keeping silent? Indeed, the Jinn responded in a better way; whenever I recited "Then which of the Blessings of your *Rabb* you both (*jinn* and human) deny?" they would say: 'None of your Blessings we deny, Oh our *Rabb*. To you is all praise**'.

This chain of narrators is weak due to the fraud both Al-Walīd Ibn Muslim and Zuhair Ibn Muhammad do -though the latter is considered an honest narrator. However, the narrations related from him by *Shāmī* narrators are full of doubted statements. Muhammad Ibn Marwān narrated the same narration from Al-Walīd -as mentioned in "Ad- Dalā'il" (vol. 2/p. 232)- but still the former is one of the *Shāmī* narrators, so the defect is still existing.

[7/40] The third: **It is of *Sunnah* to say "Subhānaka Fa Balā" [Glory be to you, Yes. Indeed] when the *Imām* recites**:

﴿أليس ذلك بقادر على أن يحيي الموتى﴾

'***Is not He (Allāh (ﷻ) who does that), Able to give life to the dead?***'[(2)]

This is affirmed in Musa's Ibn Abi Āishah *hadīth* which states: '**A man was once doing *Salāt* at the roof of his house. Whenever**

(1) Sūrat Ar-Rahmān (verse no. 13).
(2) Sūrat Al-Qiyāmah (verse no. 40).

he recited the *'Āyah* 'Is not He (*Allāh* (ﷻ) who does that), Able to give life to the dead?', **he would say: 'Glory be to you! Yes, indeed'. Those who heard him say so inquired about that. He said: 'I heard the prophet (ﷺ) say that'**.[1]

[8/40] The fourth: One of the *Ma'mūm's* mistakes is to intentionally hawk in *Salāt* unnecessarily[2] just to attract the *Imām's* attention that his recitation is too long. This misdeed is only done by the ignorant -as Ibn Rushd stated-[3] but no sin is incurred on oneself for hawking is not of speech.

[Regarding this point], Ibn Qudāmah said: 'Different narrations were related from *Imām* Ahmad regarding hawking in *Salāt*; one of which states the impermissibility to hawk in *Salāt* depending on the prophet's (ﷺ) *hadīth*: '**If the *Imām* forgets in the *Salāt*, men could recite *Tasbīh* [loudly] and women may clap [to attract his attention]**'. Al-Marwazī, however, related a different narration that *Imām* Ahmad stated that the prophet (ﷺ) used to hawk to inform others that he is engaging in *Salāt*; as Alī's (رضي الله عنه)[4] narration affirms. Accordingly, the latter narration specifies the former.

The *Jumhūr*; however, rejected Alī's (رضي الله عنه) narration for it is a shaky one that does not hold water'.[5]

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(1) Narrated by Abū Dāwūd through an authentic chain of narrators traced back to this man, who is one of the prophet's (ﷺ) companions and so is reliable. See: "Tamāmul Minnah" (p. 186).

(2) If hawking is done for a dire need or excuse or when one is sick or wants to clear one's throat to be able to recite the Qur'ān more beautifully, then it is permissible. Allāh (ﷻ) knows best.

(3) See: "Al-Bayān Wat Tahsil" (vol. 1 / pp. 337-8).

(4) Alī's narration states: ' I used to enter the prophet's (ﷺ) home twice: once at night and once in the day time. When I used to enter at night, he (ﷺ) used to hawk'. It is narrated by An-Nasā'ī in "Al-Majtabā" (vol. 1 / p. 178).

(5) "Al-Mugnī" (vol. 1 / p. 710) and "Zādul Ma'ād" (vol. 1 / p. 270). Alī's narration is related by: An-Nasā'ī in "Al-Mujtabā" (Vol. 3 / p. 12) and in "Khasā'is 'Alī" (pp. 117-8), Ahmad in "Al-Musnad" (no. 647), Ibn Khuzaimah in "As-Sahīh" (no. 902),At-Tahāwī in "Al-Mushkil" (vol. 2 / p. 306), Al-Baihaqi in "As-Sunnan Al-Kubrā" (vol. 2 / p. 247) from Abdullāh Ibn Naji from 'Alī. This chain of narrators is disconnected; some sources, however, provide a connected one which includes Abdullāh Ibn Naji from his father from 'Alī. Naji is an unknown narrator.

[9/40] The fifth: Some Imāms make the second Rak'ah longer than the first one -whether in secret or audible *Salāt*- the thing which contradicts the prophet's (ﷺ) *Sunnah*.

[Concerning this] Ibn Al-Qayyim said: 'He (ﷺ) used to make the first *Rak'ah* longer than the second one in the dawn *Salāt* and all other *Salawāt* -especially *Thuhr Salāt* till he (ﷺ) hears no more steps.[1],[2]

Ibn Razzūq called such a practice as *Bid'ah* as was previously mentioned.

Certain cases are excluded from this ruling depending on special evidences, such as: the *Salāt* done on Friday and the two Eids; in the first *Rak'ah* the *Imām* recites Sūrat Al-A'lā and in the second he recites Al-Gāshiyah and the latter includes seven more verses than former.

[10/40] The sixth: There is no authentic *hadīth* that indicates the permissibility of keeping silent for a while by the *Imām* after reciting *Fātihah* to give the *Ma'mūmīn* a chance to recite it in the audible *Salāt*.[3]

[11/40] The seventh: some *Imāms'* recitation in the audible *Salāt* is too short; some may even recite the verses that begin with '**O! You who believe**' to the end of the Sūrah, the thing which contradicts the prophet's (ﷺ) *Sunnah*.

This is clearly established in Ibn Al-Qayyim's statements which run as follow: 'It is not of the prophet's (ﷺ) *Sunnah* to recite only the last few verses of the Surahs that include 'O! you who believe'.[4]

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(1) In this hadīth's chain of narrators, there is an unknown narrator. So it is weak. See: "Naylul 'Awtār" (vol. 3 / p. 117), "Irwā'ul Galīl" (no. 513) and "Tamāmul Minnah" (p. 182).

(2) "Zādul Ma'ād" (vol. 1 / p. 215). See Also: "Al-Muhallā" (vol. 4 / p. 111) and "Al-'Amru Bil Ittibā' "(p. 192).

(3) See: "Irwā'ul Galīl" (vol. 2 / pp. 284-8), "Tamāmul Minnah" (pp. 187-8) and "Al-Fatāwā" by Ibn Bāz (vol. 1 / p. 59).

(4) "Zādul Ma'ād" (vol. 1 / p. 212).

Some of those who do so depend on the prophet's (ﷺ) *hadīth*: '**O people! Some of you indeed drive people away [from their religion]. Whoever leads people in *Salāt* should make it short for some of those behind him may be of the old, the weak or in dire need**'.[1] They might also depend on 'Anas' (ﷺ) statement which says: '**I have never done a *Salāt* shorter yet more complete and perfect than that I did with the prophet (ﷺ)**'.[2]

[12/40] The prophet's (ﷺ) *Salāt* being very short does not entail what those stealers from their *Salāt* and those who do it quickly understood. The prophet's (ﷺ) *Salāt* was indeed as 'Anas (ﷺ) described in other narrations of being complete; his (ﷺ) rising from *Rukū'* and *Sujūd* was so long to an extent that the *Sahābah* thought he (ﷺ) had forgotten in his *Salāt*.[3]

'Anas (ﷺ) also described 'Umar's Ibn Abdil 'Azīz *Salāt* of being similar to that of the prophet (ﷺ), the former used to recite nearly ten *Tasbīh* [in every *Rukū'* and *Sujūd*].[4] The shortening 'Anas (ﷺ) described means to shorten one's standing and prolong one's *Rukū'* and *Sujūd*, not vice versa as some late rulers did and which the *sahābah* condemned.[5]

It is of *Sunnah* to make one's *Salāt* short at times of need such as: hearing a baby crying or at times of travel or fear. The prophet (ﷺ) said: '**I start my *Salāt* with the intention to make it long but when I hear a baby crying I make it short**'.[6] He (ﷺ) once recited *Surah At-Tīn* in the *'Ishā' Salāt*, and the two *Mu'awwithatain* in the dawn *Salāt* while on a journey.[7]

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(1) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 2 / p. 197) and Muslim in his "Sahīh" (vol. 4 / p. 184).
(2) Narrated by Muslim in his "Sahīh" (vol. 4 / p. 189).
(3) See: "Sahīh Muslim" (vol. 4 / p. 186).
(4) As narrated in "Al-Mujtabā" by An-Nasā'ī (vol. 2 / p. 225) and its chain of narration is a sound one.
(5) It is worth mentioning here that some Imāms shorten the articles of Salāt to an extent that their Ma'mūms are not able to follow them, nor achieve the state of calmness that is needed in order to recite the Thikr dedicated to each article.
(6) Narrated by Muslim in his "Sahīh" (vol. 4 / pp. 186-7).
(7) See: "Sahīh Al-Bukhārī" (vol. 2 / p. 250) and "Sahīh Muslim" (vol. 4 / p. 181).

As for Mu‘āth’s narration,(1) it was misunderstood by many. **Mu‘āth (ﷺ) did *‘Ishā’ Salāt* with the prophet (ﷺ), then went to Banī ‘Amr Ibn ‘Awf at Qubā’ and led its people in *Salāt* reciting Sūrah Al-Baqarah in it -as narrated in the two *Sahīh*s through achain of narrators traced back to Jābir who said that “Mu‘āth (ﷺ) recited Surah Al-Baqarah in the first *Rak‘ah*. One of those behind him moved away and completed his *Salāt* alone. Seeing him doing so, other people called him a *Munāfiq* [hypocrite]!! He responded: ‘By *Allāh* (ﷻ), I have not committed hypocrisy. By *Allāh* (ﷻ) I will attend the prophet (ﷺ) and tell him what happened’. Having heard the whole thing, the prophet (ﷺ) addressed Mu‘āth saying: ‘Do you want to chase people away from *Salāt*? Why don’t you recite [short] *Sūrahs* like: Al-A‘lā, Ash-Shams or Al-Lail**’.(2)

We believe that an *Imām* is recommended to recite the aforementioned *Sūrahs* and the like in the *‘Ishā’ Salāt*. But, what has this *hadīth* to do with those who do their *Salāt* so fast and what proof does it provide for them?? The prophet (ﷺ) detested that Mu‘āth recite such a long *Sūrah* at such a late time at night; for he (ﷺ) used to delay doing *‘Ishā’ Salāt* till most of the night passes away. Regarding this, he (ﷺ) said: ‘**O people ! Some of you chase people away from their religion**’ for they do not follow the prophet’s (ﷺ) way of doing *Salāt* and exceed the proper limit of its length.

Those who attend *Salāt* lazily -as hypocrites do- and perform its articles so fast that they do not taste its sweetness nor enjoy its blessings; they just perform it to get rid of it as if one is standing on a burning stone; their aversion of *Salāt* because of its being long is not to be taken into consideration. They hate to stand before the hands of *Allāh* (ﷻ) and *Allāh* (ﷻ) hates their standing.(3)

To conclude, the length of any *Salāt*, be it short or long, is not to be decided and set by the desires of some people, or the wish of

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(1) See: “Sunnan Abī Dāwūd” (vol. 1 / p. 230).

(2) Narrated By: Al-Bukhārī in his “Sahīh” (vol. 12 / p. 192) and Muslim in his “Sahīh” (vol. 4 / p. 181).

(3) “Taththīb Sunnan Abī Dāwūd” (vol. 1 / pp. 415-7) with little editing.

the *Ma'mūmūn*, not even by those who practice *Ijtihad* for different criteria are going to be applied and hence disorder in *Salāt*.

The decision of such a matter refers to *Allāh* (ﷻ) and His messenger (ﷺ) who was the only *Imām* in Medina at his time for all people: the weak, the old, the young and those in dire needs.

He (ﷺ) used to recite between sixty to one hundred *Āyahs* in the *Fajr Salāt* -as affirmed in the two *Sahīhain*.[(1)] He (ﷺ) used to recite *Sūrahs*: Qāf[(2)], Al-Wāqi'ah[(3)], Al-Fath[(4)], Al-Mu'minūn[(5)], At-Tur[(6)], Ar- Rūm[(7)], Yāsīn[(8)], and As-Sāffāt[(9)] which when the prophet (ﷺ) used to recite in *Salāt*, the *Sahābah* would consider it as short, as Ibn 'Umar stated. He said: '**The prophet (ﷺ) used to order the *Imāms* to make their *Salāt* short and used to recite Sūrah As-Sāffāt when he led us in *Salāt***'. [(10)]

In *Thuhr Salāt*, he (ﷺ) used to recite in each of the first two *Rak'ahs* a bout 30 *Āyahs*, and fifteen in each of the last two ones - as narrated in "*Sahīh Muslim*" that the period he (ﷺ) used to stand

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(1) See: "Sahīh Al-Bukhārī" (vol. 2 / p. 251) and "Sahīh Muslim" (vol. 4 / p. 179).

(2) It consists of (45) Āyahs. See: "Sahīh Muslim" (vol. 4 / p. 179).

(3) It consists of (96) Āyahs. See: "Musnad Ahmad" (vol. 3 / p. 333). The hadīth's chain of narration is a sound one.

(4) It consists of (29) Āyahs. See: "The Musannaf" by Abdir Razzāq (vol. 2 / p. 118).

(5) It consists of (118) Āyahs. See: "Sahīh Muslim" (vol. 4 / p. 177).

(6) It consists of (49) Āyahs. See: "Sahīh Al-Bukhārī" (vol. 3 / p. 480).

(7) It consists of (60) Ayahs. See: "Musnad Ahmad" (vol. 3 / pp. 471-2) and (vol. 4 / p. 363), "Al-Mujtabā" (vol. 2 / p. 56), "Musnad Al-Bazzār" (vol. 1 / p. 234). The hadīth relating this is weak-as mentioned in "Tamāmul Minnah" (p. 180).

(8) It consists of (83) Āyahs. See: "Musnad Ahmad" (vol. 4 / p. 34). The hadīth relating this is an authentic one.

(9) It consists of (182) Āyahs. See: "Al-Mujtabā" (vol. 2 / p. 65). This hadīth has an authentic chain of narrators. In "Iqtidā' As-Sirāt Al-Mustaqīm", Ibn Taymiyyah reported the 'Ulamah's unanimous agreement that it is of Sunnah to recite the long Sūrahs of Al-Mufassal in the Fajr Salāt. The first of these is Qāf and the last is Surah An-Naba'. Some say the last of the Mufassal is Surah An-Nāzi'āt. See: "Tafsīr Ibn Kathīr" (vol. 4 / p. 220) and "Al-Father Rabbānī" (vol. 3 / p. 211).

(10) Narrated by An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 95) through an authentic chain of narrators.

in the first two *Rak'ahs* equals that needed to recite "Alif, Lām, Mīm. Tanzīlul Kitabi".[1]

Abū Sa'īd Al-Khudri (ﷺ) described the length of *Thuhr Salāt*, the prophet (ﷺ) used to perform, that if one went to *Baqī'* and responded to the call of nature, come back home, perform *Wudū'*, then back again to the mosque, he would find that the prophet (ﷺ) is still in the first *Rak'ah*.[2]

As for the length of *'Asr Salāt*, it is nearly half of that of *Thuhr Salāt*.[3] In *Maghrib Salāt*, he (ﷺ) used to recite long *Sūrahs* from the Mufassal such as: At-Tūr[4], Muhammad[5], Al-Mur*Salāt*[6], Al-Anfāl[7] and Al-A'rāf.[8]

[13/40] According to what has been mentioned, it is not of *Sunnah* to always recite the short *Sūrahs* in the *Maghrib Salāt* claiming that its time is too short. The soundest of all the *'Ulamahs'* opinions is that the *Maghrib* time extends till the twilight sets. The Sahfi'ī followers held an opposite opinion -following the opinion of *Imām* Ash-Shāfi'ī in his latest *Mathhab*- they believe that the *Maghrib* time is only enough for one to do *Wudū'*, cover one's private parts and then recite *'Athān* followed by *Iqāmah*!! Regarding this, An-Nawawī said: 'The apparent

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(1) See: "Sahīh Muslim" (vol. 4 / p. 172). This narration clearly states that he (ﷺ) used to recite about 15 Āyahs in the last two Rak'ahs; a Sunnah that has unfortunately been deserted by many. To Allāh (ﷻ)we do complain.

(2) "Sahīh Muslim" (vol. 4 / pp. 173-6).

(3) For more details, see the treatise "Man Amma Fal Yukhaffif" (pp. 28-30).

(4) It consists of (49) Āyahs. The narration is narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 247) and Muslim in his "Sahīh" (vol. 4 / p. 180).

(5) It consists of (38) Āyahs. The narration is narrated by At-Tabarānī in "Al-Mu'jam As-Saghīr" (vol. 1 / p. 45) through an authentic chain of narration. See: "Al-Majma' by Al-Haithamī" (vol. 2 / p. 118).

(6) It consists of (50) Āyahs. The narration is narrated by: Al-Bukhārī in his "Sahīh" (vol. 2 / p. 246) and Muslim in his "Sahīh" (vol. 4 / p. 180). In my book "Man Wāfaqat Kunyatuhu Kunyata Zawjihi Minas Sahābah, the hadīth's chains of narration are documented in details.

(7) It consists of (75) Āyahs. The narration is narrated by "At-Tabarānī" in his "Al-Majmū' Al-Kabīr" (vol. 5 / p. 137).

(8) It consists of (206) Āyahs. The narration is narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 246) and An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 170).

meanings of the authentic *ahādīth*- support the earlier of *Imām* Ash-Sāfi'ī's views which is the sound one and contradicts the *Imām's* view in his latest *Mathhab*. Ibn Khuzaimah, Al-Khattābī, Al-Baihaqi, Al-Gazzālī in his "Ihyā'", Al-Bagawī in his "At-Tahthīb" and many others held this opinion'.[1]

The great *'Ālim* Ibn Hajar affirmed the non- existance of any authentic *hadīth* that recommends that an *Imām* should recite short *Sūrahs* of the Mufassal in the *Maghrib Salāt* except one *hadīth* which is a defective one.[2]

In the *'Ishā' Salāt*, an *Imām* is recommended to recite short Surahs the length of which is like that of *Sūrah Ash-Shams*.[3]

[14/40] The eighth: A point with great importance should be raised at this stage**. Some *Imāms* who lead people in *Qiyāmul Lail* in *Ramadān* exceed the proper limit when shortening their *Salāt*** depending on the prophet's (ﷺ) *hadīth* which states: '**Whoever leads people in *Salāt* should make it short**'.[4] They even recite only one or two *Āyahs* in every *Rak'ah*!! Indeed, this is not what is meant by the *hadīth*.

The following examples present the manner in which the *Sahābah* (ﷺ) used to apply this *hadīth*:

(a) Mālik related from Muhammad Ibn Yūsuf from As-Sā'ib Ibn Yazīd to have said: ''Umar Ibn Al-Khattāb (ﷺ) ordered both 'Ubai Ibn Ka'b and Tamīm Ad-Dārī to lead people in *Qiyāmul Lail* with eleven *Rak'ahs*'. As-Sā'ib then said: 'The *Imām* used to recite hundreds of *'Āyahs* that we would recline on sticks when we became tired. The Imām would end the *Salāt* when dawn is a bout to break'.[5]

(b) Mālik also narrated from Dāwūd Ibn Al-Husain that the later heard Al-A'raj say: 'I joined several *Imāms* in their *Salāt* in

(1) "Rawdat At-Tālibīn" (vol. 1 / p. 181).
(2) See: "Fathul Bārī" (vol. 2 / p. 247).
(3) See: the treatise titled with "Man 'Amma Fal Yukhaffif" (pp. 37-9).
(4) Narrated by Muslim in his "Sahīh" (vol. 4 / p. 185).
(5) Narrated by Mālik in his "Muwatta' (vol. 1 / p. 115 / 4).

Ramadān ; they used to ask for *Allāh's* (ﷻ) curse to be showered on the *Kuffār* [disbelievers]. The *Imāms* used to recite the whole *Sūrah Al-Baqarah* in eight *Rak'ahs*. If an *Imām* recite this Sūrah in twelve *Rak'ahs* we used to consider his *Salāt* a short one'.[1]

[15/40] The ninth: **One of the *Imām's* mistakes in their *Salāt* is to recite *Takbīr* for *Rukū'* immediately after their recitation.** The *Sunnah* is to wait till one catches back his breath then recites *Takbīr* for *Rukū'*.

[Regarding this point,] *Imām* Ahmad said: 'The prophet (ﷺ) used to wait after the recitation till he catches his breath back.[2] Unfortunately, many *Imāms* do not do the same'.[3]

[16/40] The tenth: **Many *Imāms* always recite Surah Al-*Jumu'ah* in the *'Ishā' Salāt* on *Friday* night** depending on an unauthentic *hadīth*. Doing so frequently is a *Bid'ah*.[4]

Some of the even recite the *Āyahs* in a deviated manner; mispronouncing the words. If such an act is slight, *Salāt* is not void but still such an act is a detested one.

In Al-Majmū' (vol. 4 / p. 149) An-Nawawī said: 'It is detested for an Imām who mispronounces the *Āyahs* to lead people in *Salāt*'.

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(1) Narrated by Mālik in his "Muwatta' "(vol. 1 / p. 115 / 6). See also: the treatise "Man Amma Fal Yu Khaffif" by Muhammad Ibn At-Tarhūnī, "Iqtidā' As-Sirāt Al-Mustaqīm" (pp. 93-103), "Tahthīb Sunnan Abī Dāwūd" (vol. 1 / pp. 409-417), "As-Salātu Wahukmu Tārikihā" (pp. 151-71), "Zādul Ma'ād" (vol. 1 / pp. 213-4) and "Sharh Thulāthiyyāt Musnad Al-Imām Ahmad" (vol. 2 / pp. 202-6). See also: The commentary by Ahmad Shākir on "Jāmi' At-Tirmithī" (vol. 1 / p. 463).

(2) See: "Irwā'ul Galīl" (vol. 2 / pp. 284-8) and "Tamāmul Minnah" (pp. 187-8).

(3) "As-Salāt" (p. 50) ascribed to Imām Ahmad, "Ādābul Mashy Ilas Salāt" (p. 48) by Muhammad Ibn Abdil Wahhāb and "Al-Majmū' "(vol. 3 / p. 395).

(4) The hadīth related to this point is a very weak one, it runs as follows: ' He (ﷺ) used to recite Sūrahs Al-Jumu'ah and Al-Munāfiqūn in the 'Ishā' Salāt on Friday night'. This hadīth was narrated by Ibn Hibbān (no. 552) and Al-Baihaqī (vol. 2 / p. 391). In this hadīth's chain of narrators there is Sa'īd Ibn Simāk whose narrations are rejected-as mentioned in "Al-Jarh Wat Ta'dīl" (2 / 1 / 32). See also: "Silsilat Al-Ahādīth Ad-Da'īfah" (no. 559). After clarifying the hadīth's weakness, Shaikh Al-Albānī said: 'Reciting Sūrahs Al-Jumu'ah and Al-Munāfiqūn on the Friday 'Ishā' Salāt always is a Bid'ah which many Imāms practice, they even do so to satisfy the desires of some people. They sometimes abandon the second surah and recite the last few verses of the first one in order to make Salāt light on people-as they claim!!'.

In Al-Kāfī (vol. 1 / p. 188), Ibn Qudāmah held the same and added: '… for such an act diminishes one's rewards'.

[17/40] It is worth mentioning here that **most of the mosques lack the sincere, honest and knowledge - seeking *Imāms* save few.** Many *Imāms* are of those who do not even recite the *Fātihah* properly, not to mention their uncapability to provide people with the proper *Fatāwās* concerning their religion or life affairs.

Unfortunately, some of them may even shave their beards, prolong their mustaches, let their trails hang down to the ground, wear gold, listen to music, endeavor *Ribā*, cheat, commit *Harām*... etc. May *Allāh* (ﷻ) withhold His Mercy from such so called *Imāms*.

[41] Preceding or being exactly with the Imām in his acts:

'Anas Ibn Mālik (ﷺ) said: '**The prophet (ﷺ) once led us in *Salāt*. Having finished it, he (ﷺ) faced us and said: 'O people! I am your *Imām*, so do not proced me when doing *Rukū'*, *Sujūd*, rising from them or when reciting *Taslīm*'**'.(1)

Abū Hurairah (ﷺ) said: '**The prophet (ﷺ) said: 'Isn't he who raises his head before the *Imām* afraid that *Allāh* (ﷻ) may transform his head into that of a donkey!!'**'.(2)

Al-Bazzār's and At-Tabarānī's narration adds: '**Whoever lowers or raises his head before the *Imām*, his forelock has been in the hands of *Shaitān***'.(3)

A third narration by Al-Barā' Ibn 'Āzib runs as follows: '**When the prophet (ﷺ) used to say: "*Sami'Allāhu Liman Hamidah*",**

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(1) Narrated by: Muslim in His "Sahīh" (no. 426).

(2) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 2 / p. 182) (no. 691), and Muslim in his "Sahīh" (vol. 1 / p. 320) (no. 427).

(3) Narrated by "Al-Bazzār (no. 475), At-Tabarānī through a good cahain of narrators- as mentioned in "Majma' Az-Zawā'id (vol. 2 / p. 87)-and Abdir Razzāq in his Musannaf" (vol. 2 / pp. 373-4) (no. 3753) through achain of narrators traced back to a Sahābī-as mentioned by Al-Hāfith Ibn Hajar in "Fathul Bārī" (vol. 2 / p. 183) and this hadīth's legality is like those narrated by the prophet (ﷺ) [i.e. Marmfū'].

none of us would fall down to *Sujūd* till he (ﷺ) prostrates himself completely, then we would do so afterwards'.[1]

Mu'āwiyah Ibn Abī Sufyān also narrated a similar meaning; he said [that the prophet (ﷺ) said]: '**I have become fatly, so do not preced me in *Rukū'* or *Sujūd* for no matter how long I proced you in *Rukū'* or *Sujūd*, you would certainly catch up with me when I raise my self afterwards**'.[2]

Another narration narrated by Samurah traced back to the prophet (ﷺ) to have said: '**When you perform your *Salāt*, do not precede your *Imām* in his *Rukū'* or *Sujūd*; let him do them first**'.[3]

[1/41] The aforementioned *ahadīth* warn any *Ma'mūm* from preceding his *Imām* or even being parallel with him in the acts of *Salāt*. Doing so is totally *Harām* for the prophet (ﷺ) threatened those who do so that their heads will be transformed into that of a donkey. It is indeed a severe punishment.

The *Ma'mūm's Salāt* is considered invalid if he precedes his *Imām* in *Takbiratūl Ihrām* or *Taslīm*.[4] If he precedes the *Imām* in other acts of *Salāt* and waits for the *Imām* to catch up with him, he has indeed incurred a sin upon him self though his *Salāt* is correct.[5]

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(1) Narrated by Al-Bukhārī in his ' Sahīh" (vol. 2 / p. 181) (no. 690), (747) and (811).

(2) Narrated by: Ad-Dārimī in "As-Sunnan" (vol. 1 / pp. 301-2) through a good chain of narration. Another narration reported by Abī Mūsā Al-Ash'arī-narrated by Ibn Mājah in his "Sunnan" (no. 692)-supports it except that there is an unknown narrator in it. See: "Silsilat Al-'ahādīth As-Sahīhah" (no. 1725).

(3) Narrated by Al-Bazzar in his "Musnad". Considering its various narrations, the hadīth is an authentic one. See: "Silsilat Al-'Ahādīth As-Sahīhah" (no. 1393).

(4) This is the Jumhūr's view. Ash-Shawkānī, however, rejected this view in his "As-Saylul Jarrār" (vol. 1 / p. 272). Having decided that preceeding the Imām is Harām, Ash-Shawkānī said: 'Doing so; however, does not render one's Salāt as invalid. Those who held such an opinion postulated that those who precede their Imām have started their Salāt before their Imām. But this does not entail that their Salāt is invalid for considering acts of worship as invalid needs a specific hard evidence'. I believe the same applies on reciting Taslīm before the Imām.

(5) Some Fuqahā' stated that a Ma'mūm's Salāt is considered invalid if he / she preceded his / her Imām with two practical acts of Salāt or delayed doing them. =

According to the *Fiqh* principle which states that 'Forbidding an act entails its invalidity',[1] Ibn 'Umar and *Imām* Ahmad considered that the *Salāt* done in the previously mentioned manner as invalid.

Different interpretations were provided regarding the transformation [of the head] mentioned in Abī Hurairah's narration some of which are the following:

(a) Some say that the words mean their literal apparent meaning; the head is transformed into that of donkey. Using the future tense in the *hadīth* supports this view.
 Some may argue that nothing in the *hadīth* indicates that the transformation of a head is really going to happen but the purport of the *hadīth* is that one is likely to fall under such a threat. This is indeed a false view for nothing prevents the threat to really take place.

(b) Some say that this threat is going to take place on the Day of *Qiyāmah* [Resurrection].

(c) Some held that the defacement refers to the abstract meaning of the word; that is extinguishing all goodness in one's heart to an extent that one is unable to see the path of the Truth and guidance and hence going astray.[2]

Ibn Hajar narrated that one of the *Muhaddithin* said that 'he once traveled to Damascus in order to meet a great *Shaikh* there and learn *hadīth* from him. He accompanied the *Shaikh* for a long time

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= No doubet that in doing so, one incurs a sin on himself for contradicting the Sunnah-as was previously mentioned-but there is no hard evidence that one's Salāt is invalid; the Sahābah for example followed the prophet (ﷺ) when he performed the fifth Rak'ah which includes many Athkār and did not order them to repeat their Salāt. Accordingly, many of the rulings [some of] the Fuqahā' deliver regarding the invalidity of some acts of worship are improper, sometimes. What is the difference between preceding the Imām in one or two acts or between verbal and physical ones?? See: "As-Saylul Jarrār" (vol. 1 / pp. 272-3).

(1) See: The treatise titled with "As-Salāt" by Imām Ahmad (pp. 37-8).

(2) See: "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / pp. 150-1), "Fathul Bārī" (vol. 2 / p. 184) and "Ad-Dinul Khālis" (vol. 3 / p. 73-4).

during which the *Shaikh* was always veiling his face. After a while, the *Shaikh* uncovered his face veil and his face was like that of a donkey. Then he addressed his student: 'Be ware my son of preceding the *Imām* in his *Salāt*. When I read the *hadīth* [about preceding the *Imām*] I didn't believe that it could really happen. Accordingly, I preceded my *Imām* in *Salāt*. Consequently, my face was transformed in the shape you see now'.(1)

Those who precede the *Imām* in his acts should know that they do so just to finish their *Salāt* quickly and this is of *Shaitān*'s insinuations which are cast in their hearts. They should also realize that they will not end their *Salāt* but after the *Imām* does so, so why to be hasty?! And they should always bear in mind that such an act incurs sin and punishment on oneself.

[2/41] Most of those who precede their *Imām* in *Salāt* are of those who attend the mosque early. Not only have they lost the reward of waiting for doing *Salāt* in the mosque but they have also incurred a sin upon themselves for preceding the *Imām*. How misfortunate they are.

May *Allāh* (ﷻ) shower his mercy on Ibn Al-Jawzi who said: 'Many people perform *Nawāfil* [optional acts of worship] perfectly and cause to loss the obligatory ones. For example, some may attend the mosque early before the *'Athān* is pronounced, do *Nawāfil* and when doing the obligatory one with the *Imām*; they preced him'.(2)

The matter even gets worse amongst those who do *Hajj* and *'Umrah*; they end their *Salāt* before the *Imām* does so to have the chance of kissing the Black Stone before other people!!

Regarding this, Shaikh Ibn 'Uthaimīn said: 'I saw a thing that is totally strange; I saw some people recite *Taslīm* before their *Imām* does in order to pace to the Black Stone to have the chance to kiss it. Doing so, they have rendered their *Salāt* invalid and hence

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(1) "Fathul Mulhim Sharh Sahīh Muslim" (vol. 2 / p. 64).
(2) "Talbīs Iblīs" (p. 393).

causing to loss one of the greatest articles of *Islām* in order to do something which is optional and should only be done following *Tawāf*. All of this is due to their ignorance [of *Islamic* rulings]'.(1)

[3/41] On the other hand, some people are so late in following the *Imām* in his *Rukū'* or *Sujūd*. Such people have indeed violated the prophet's (ﷺ) order which states: '**Verily, the *Imām* is appointed to be followed; so when he does *Rukū'* follow him, and when he rises from it, follow him**'.(2)

The apparent meaning of the *hadīth* states that a *Ma'mūm* should do *Rukū'* after the *Imām* does so; that is after the *Imām* bends completely or after he commences in it and the *Ma'mūm* should not delay his *Rukū'* till the *Imām* is about to rise from it and then the former does it so quickly and follows the same manner in the rest of his *Salāt*. Whoever does so, has not achieved the state of *Tuma'nīnah* [calmness] and reassurance for he is always afraid of loosing part of his *Salāt*.

The *Imām* is indeed recommended to fear *Allāh* (ﷻ) for he is a guarantor of others' *Salāt* and should do *Salāt* calmly. *Allāh* (ﷻ) indeed guides to that which is right. *Imām* Ahmad said: 'The *Imām* is indeed the one who should advice those who follow him in *Salāt* to follow him in *Rukū'* and *Sujūd*, and not to preced him or do the acts of *Salāt* simultaneously with him. The *Imām* should teach these rulings to people leniently and kindly for he is held responsible for them in this world and will be called to a count regarding them on the Hereafter. The *Imām* has indeed the more reason to do his *Salāt*

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(1) "Al-'Ahkāmul Fiqhiyyah" (p. 21).

(2) narrated by Al - Bukhārī in his "Sahīh" (no. 688), (1113), (1236) and (5658) through a chain of narrators traced back to 'Aishah. Another chain of narrators-documented by Al-Bukhārī-traced back to Anas (رضي الله عنه) (no. 689) and (1114). The later includes an addition which states: 'when he [the Imām] recites Takbīr, do the same after him'. This means that the Ma'mūmīn should wait till the Imām recites Takbīr fully, then do the same after him. Unfortunately, many people do not know such Ahādīth or may have misunderstood them, some may even ignore doing Salāt itself. Accordingly, it is not of Sunnah to recite Takbīr with the Imām simultaneously, but after he does so completely. Whoever recites Takbīr before the Imām; his Salāt is rendered invalid (this is the Jumhūr's view). See: "As-Salāt" by Imām Ahmad (p. 39).

perfectly and in a good manner. Doing so, he would be granted a reward equal to that granted to whoever does *Salāt* behind him if he performs it perfectly. On the other hand, he would get sins equal to that of those who do it improperly if he himself does so'.(1)

The following authentic event shows our dear reader how keen were the *Salaf* [*Sahābah*] not to precede their *Imāms* in *Salāt*, considering the one who does so as a thief and a traitor.

Ibn Kathīr said: 'Al-Hajjāj Ibn Yūsuf once performed *Salāt* near Sa'īd Ibn Al-Musayyab -before the former was appointed as an *Amīr* [deputy] on any of the *Islamic* states- while doing *Salāt*, Al-Hajjāj used to raise his head from *Rukū'* before the *Imām* does and do *Sujūd* before the *Imām* does.

Having recited *Taslīm*, Sa'īd took hold of Al-Hajjāj's clothes till he finished the *Athkār* he used to recite after *Salāt*. In the mean time, Al-Hajjāj was trying to pull his clothes out from Sa'īd's hand. Having finished all his *Athkār*, Sa'īd addressed Al-Hajjāj saying: 'O stealer! O traitor! Do you perform your *Salāt* in such a manner?! I was about to hit your face with a slipper'.

Al-Hajjāj went away saying no word. Later on, Al-Hajjāj performed Hajj, went back to Ash-Shām, then was appointed as a deputy for the Amīr of Hijāz. He then went back to *Madīnah* as a deputy after killing Abdullāh Ibn Az-Zubair. Upon entering the mosque at *Al-Madīnah*, Al-Hajjāj noticed Sa'īd teaching his students. He headed towards him. People felt afraid that he would do evil to Sa'īd, but he sat before him and asked him: 'Are you the one who said such and such words to me that day?'. Hitting him with his hand on his chest, Sa'īd answered in the affirmative.

Al-Hajjāj then said: 'May *Allāh* (ﷻ) reward you with the best of rewards, O You good teacher. Since then I have never done *Salāt* but I remember them'. Then he stood up and went away'.(2)

On the other hand, some people are so late in following the Imān in his acts especially when doing *Rukū'* or *Sujūd*, some do

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(1) "As-Salāt" (pp. 47-8).

(2) "Al-Bidāyah Wan Nihāyah" (vol. 9 / pp. 119-20).

them even in a lazy way. These have indeed contradicted the prophet's (ﷺ) order in following the Imām.

Some Imāms push their followers to delay catching up with them when the former do the acts of *Salāt* so fast. There is no might but with Allāh.

[42] Reciting Takbīratul Ihrām while bowing down by the Masbūq:

The following are some of the mistakes done by a *Masbūq*:

[1/42] Reciting *Takbīratul Ihrām* while going down for *Rukū'* instead of reciting it while standing in order to catch up the *Rak'ah* with the *Imām*. This contradicts the prophets' (ﷺ) order which states: '**When you stand to do *Salāt*, recite *Takbīr***'.

Accordingly, reciting *Takbīratul Ihrām* should be done while standing not while sitting or going down for *Rukū'* or *Sujūd*.

Regarding this, Ash-Shawkānī said: 'Reciting *Takbīratul Ihrām* while in a sitting posture or in different wordings is Bid'ah and every Bid 'ah is misguidance which leads its doer a stray.

So, what makes one fall in such *Bid'ah* ?! Is it what some one said or did, is this an enough reason to give away the truth?![1] The *Jumhūr* shared Ash-Shawkānī his opinion, and so did An-Nawawī who said: 'One must recite *Takbīratul Ihrām* while standing, so is the case with the *Ma'mūm* who attends the *Salāt* while the *Imām* is doing *Rukū'*, the former should recite *Takbīr* while standing. If one recited even one letter of the *Takbīr* while bowing, his *Salāt* is rendered invalid -if it was an obligatory one. If the *Salāt* is an optional one, there is a disagreement amongst scholars regarding its validity'.[2]

Ibn Qudamah stated nearly the same; he said: 'The *Masbūq* should recite *Takbiratūl Ihrām* while standing. If he recited it while bowing or while going down for bowing; it is then invalid for it is recited in the improper position, in this case, one misses the *Qiyam* [standing] which is one of the articles of *Salāt*. Another *Takbīr*

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(1) "As-Saylul Jarrār" (vol. 1 / p. 213).
(2) "Al-Majmū' "(vol. 3 / p.296).

must be recited while going down for *Rukū'*. The first *Takbīr* is *Rukn*. This ruling does not apply on the *Nafilah Salāt*'.(1)

Imām Alī Al-Qāri shared An-Nawawī his view.(2) Shaikh Ibn Bāz was asked regarding this point; and he answered: 'When one attends *Salāt* while the *Imām* is in a state of *Rukū'*, he should recite two *Takbīr*s. The first is *Takbiratūl Ihrām* which is one of the articles of *Salāt*. The second *Takbīr* should be recited while going down to *Rukū'*. If there is not enough time, one could rectie *Takbiratūl Ihrām* only -according to the soundest of the *'Ulamah's* views- for both *Takbirs* are two acts of worship gathered at the same time; that which is the major one has precedence over that which is minor and hence the validity of the *Rak'ah*'.(3)

Many *'Ulamah* such as: Az-Zuhri, Sa'īd Ibn Al-Musayyab, Al-'Awza'ī and Mālik stated that one *Takbīr* in such a state is sufficient.(4)

In addition to this,

[2/42] There is no need for what some people do of placing the right hand on the left one after reciting *Takbiratūl Ihrām* and before going down for *Rukū'*. Placing the hands in such a manner should only be done while reciting *Qur'ān*.

[43] Occupying oneself with Du'a'ul Istiftah instead of following the Imām by the Masbūq:

[1/43] Occupying oneself with reciting *Du'ā'ul Istiftāh* calmly followed by *Isti'āthah* and *Basmalah* and catching up with the *Imām* in the *Rukū'* or when the latter is about to do it is one of the *Masbūq's* mistakes.

Ibn Al-Jawzī said: 'Some of those who are obsessed with *Waswasah* recite *Du'ā'ul Istiftāh* followed by *Isti'āthah* and miss

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(1) "Al-Mughnī" (vol. 1 / p.544). This is also the Hanafī-Mathhab-as mentioned in "Hāshiyal Ibn Abdīn" (vol. 1 / p.480).

(2) "Fusūlun Muhimmah" (foil 79 / B).

(3) "Al-Fatāwā" (vol. 1 / p.55). See also: The article titled with "Tanbīhat 'Alā Ba'dil Akhtā' Allatī yaf'aluhā Ba'dul Musallīn Fī Salātihim" by Shaikh Abdullāh Ibn Abdir Rahmān Al-Jibrīn, "Al-Mujtama' Magazine" (issue no. 855).

(4) "Fathul Bārī" (vol. 2 / pp.217-8).

reciting *Fātihah* then do *Rukū‘* with the *Imām*. This is indeed of *Shaitān*'s *Waswasah*.

They left what is obligatory -as some *‘Ulamah* stated- to that which is *Sunnah*...[1] when I was young I used to perform *Salāt* behind our Shaikh Abī Bakr Ad-Daynawari -the greatest Faqīh of his time- and once he saw me doing that, he said: ‘O son, the *‘Ulamah* disagreed amongst themselves regarding the obligation of reciting the *Fātihah* behind the *Imām*, but they all agreed that reciting *Du‘ā’ul Istiftāh* is *Sunnah* [optional], so occupy your self with that which is obligatory and waste not the time with that which is *Sunnah* [optional]’.[2]

[2/43] Some *Masbūq*īn delay catching up with the congregation, waiting for the *Imām* to stand up [from *Sujūd*] and then join him. Doing so, this *Masbūq* misses the superiority of doing *Sujūd* besides violating the prophet's (ﷺ) order which states: ‘**When you hear the *Iqāmah* walk to the mosque with tranquility and calmness and do not haste. Whatever you catch up with the *Imām*, do it with him, and whatever you miss complete it**’.[3]

The great *‘Ālim* Ibn Hajar said: ‘This *hadīth* was taken as an evidence on the recommendation of joining the *Imām* in whatever position he is. The same ruling is crystal clear in another *hadīth*, narrated by Ibn Abī Shaibah traced back to a man [*Sahābī*] from the ’Ansār to have narrated it from the prophet (ﷺ) who said: ‘**Whoever finds me doing *Rukū‘*, *Sujūd* or standing should join me in that position**’.[4][5]

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(1) “Talbīs Iblīs” (p.139).
(2) The previous reference.
(3) Narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p.117) (no.636).
(4) Narrated by Al-Baihawqī in “As-Sunnan Al-Kubrā” (vol. 2 / p.89). This man from the ‘Ansār is ‘Abdullāh Ibn Al-Mughaffal as is stated in “Masā’il Ahmad Wa Ishāq” (vol. 1 / 127 / 1). In the Masā’il, the hadīth runs as follows: ‘Join the Imām whether he is doing Sujūd, Rukā’ or standing. If you joined the Imām in his Sujūd, you should perform a whole Rak‘ah’. This hadīth’s chain of narrators is authentic; all the narrators are of the reliable ones -the narrations of whom both Al-Bukhārī and Muslim narrated for- as stated by the great Muhaddith Al-Albānī in his “Silsilat Al-’ahādīth As-Sahīhah” (no.1188).
(5) “Fathul Bārī” (vol. 2 / p.118).

Abū Bakrah (ﷺ) said that he once arrived at the mosque while the prophet (ﷺ) was doing *Rukū'*, he headed to the row while bowing. Having finished his *Salāt*, he told the prophet (ﷺ) what he had done. The prophet (ﷺ) said: '**May *Allāh* (ﷻ) make you of those who are keen to do good deeds, but do not ever do that again**'.(1)

The aforementioned *hadīth* indicates that one should join the *Imām* in whatever position he is.(2)

[3/43] Another mistake done by some *Masbūqīn* is pulling out a man from the last row in order to stand beside him in a new one depending on unauthentic *ahādīth*.(3)

One should instead join the last row if possible; if not, he should initiate a new row and his *Salāt* is correct for '***Allāh* (ﷻ) does not burden a soul that which it can not bear**'. The *hadīth* that states '**That whoever does *Salāt* alone in a row should repeat it**'(4) refers to the one who was not keen to do his best in joining the last row and fill a gab in it, not the one who could not join it; the latter's *Salāt* is valid. This is also Ibn Taymiyyah's view.(5)

Shaikh Ibn Bāz said: 'The *hadīth* that states the permissibility of pulling out [a praying person from the last row] is a weak one, for such an act will cause a gab to exist in the row which is something that should be avoided. So, one is recommended to do his best to join the last row if possible, otherwise, stand to the *Imām's* right hand side. *Allāh* (ﷻ) knows best'.(6)

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(1) Narrated by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 267). (no. 783).
(2) "Fathul Bārī" (vol. 2 / p. 269).
(3) Read them from "As-Silsilah Ad-Da'īfah" (no. 921) and (no. 922).
(4) See: "Irwā'ul Galīl" (no. 534).
(5) "Al-Ikhtiyārātul 'Ilmiyyah" (p. 42) and "Silsilat Al-Ahādīth Ad-Da'īfah" (vol. 2 / pp. 322-3).
(6) Ibn Bāz's commentary on "Fathul Bārī" (vol. 2 / p. 213).

Mistakes regarding the reward of the congregational Salāt and the threat against those who abandon it

* The superiority of doing *Salāt* in *Baitul Maqdis*.

* Doing congregational *Salāt* in places other than the mosques.

* Multiple congregations in one mosque.

* The threat against those who abandon the congregational *Salāt*.

[44] The superiority of performing Salāt in Baitul Maqdis:

[1/44] It is commonly Known amongst the *muslim* public that the reward of performing *Salāt* in *Baitul Maqdis* equals five hundred doubles of *Salāt* done any where else. [They believe so] depending on a *hādīth* narrated by Jābir (ﷺ) from the prophet (ﷺ) to have said: '**[The reward of] the *Salāt* done in *Al-Masjidul Harām* equals that of one hundred thousand *Salāt* [in any other place], and the [reward of the] *Salāt* done in may mosque equals that of one thousand *Salāt* and the [reward of the] *Salāt* done in *Baitul Maqdis* equals five hundred ones done in any other place**'.

This *hadīth* was narrated by: Al-Baihaqi in "Shu'ab Al-Imān" and Al-Khatīb in his "Al-Muttifaq Wal Muftariq". In the *hadīth's* chain of narrators there is Ibrāhīm Ibn Abī Hayyah who errs a lot - as As-Suyūtī stated in "Al-Jāmi' Al-Kabīr" (vol.2/61/1).

Another narration, traced back to Abī Ad-Dardā' who narrated it from the prophet (ﷺ), was narrated by: At-Tabarānī in "Al-Kabir", Ibn Khuzaimah in "As-*Sahīh*" and Al-Bazzār in "Al-Musnad". The latter stated that its chain of narrators is a good one. Having mentioned it in "At-Targhīb Wat Tarhīb" (vol.2/p.137), Al-Munthirī said: 'This is indeed Al-Bazzār's view only". !!

Al-Hāfith An-Nājī, however, disagreed with Al-Bazzār in the former's "'Ujālatul Imlā' Al-Mutayassirah" (foil.135/1) and said that Al-Munthirī's statement supports this.

Commenting on Al-Munthirī's statement, Al-Hāfith An-Nājī said: 'It is indeed as Al-Munthirī said for in the *hadīth's* chain of narrators there is Sa'īd Ibn Sālim Al-Qaddāh whom many [of *Ahlul Hadīth*] considered as a weak narrator. The *hadīth* was also traced back to Sa'īd Ibn Bashīr about whose reliability *Ahlul Hadīth* disagreed'.(1)

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(1) See: "Irwā'ul Galīl" (vol. 4 / pp.342-3) and Tamamul Minnah (pp.292-4).

The soundest of all opinions that the reward of the *Salāt* done in *Baitul Maqdis* equals two hundred and fifty ones done in any where else except the two *Masjids* in *Makkah* and *Madīnah*; they have greater superiority over *Baitul Maqdis*. Ibn Mājah narrated in his "Sunnan" (no.1406) and Ahmad in his "Musnad" (vol3/no.343 and 397) traced back to Jābir that the prophet (ﷺ) said: '**One *Salāt* in my mosque [at *Madīnah*] is superior to one thousand *Salāt* in any other place except in *Al-Masjidul Harām*. A *Salāt* in the latter is superior to one hundred thousand *Salāt* in any other mosque**'.

The *hadīth's* chain of narrators is *Sahīh* [authentic] according to the conditions set by both Al-Bukhārī and Muslim for authentic narrations.[1]

Al-Būsīrī also affirmed its authenticity in "Misbāh Az-Zujājah"[2] and then said: 'This *hadīth* stems from another *hadīth* reported in the two Sahīhs through a chain of narrators traced back to Abī Hurairah (ﷺ) and Ibn 'Umar in Muslim's *Sahīh*. Ibn Hibbān and Al-Baihaqi traced it back to Abdullāh Ibn Az-Zubair.

The evidence for what we previously stated is Abū Thar's (ﷺ) *hadīth*. He (ﷺ) said: '**Once, we raised the question of which has more superiority over the other: The prophet's (ﷺ) mosque or *Baitul Maqdis*?**'

The prophet (ﷺ) said: 'One *Salāt* in my mosque is four times superior than *Salāt* in *Baitul Maqdis* and the latter is indeed a superior place in which *Salāt* is performed. The time is about to come when one wishes that he has a piece of land the size of which is like that of a horse robe through which one could see *Baitul Maqdis*. This would be better for him than the whole world'. Another narration states: '**It is better for him than the whole world and its fortunes**'.[3]

(1) "Irwā'ul Galīl" (vol. 4 / p.342).
(2) "Misbāh Az-Zujājah" (vol. 1 / p.453).
(3) Unfortunately the current events indicate that this state is on its way of taking place- which is one of the prophet's (ﷺ) prophecies. They also indicate that the enemies' conspiracies against Al-Masjidul Aqsā and Baitul Maqdis are escalating and =

This *hadīth* was narrated by Ibn Tahmān in his "Mashyakhah" (no.62). And through the same chain of narrators, Al-Hākim narrated it in his "Al-Mustadrak" (vol.4/p.509), Ibn 'Asākir in "Tārīkh Dimashq" (vol.1/pp.163-4), At-Tahāwī in "Mushkil Al-'Āthār" (vol.1/p.248) and Al-Baihaqi- as mentioned in "At-Targhīb Wat Tarhīb" (vol.2/p.217).

The *hadīth's* chain of narrators is authentic.[1]

It is worth mentioning here that:

[2/44] Some people refrain from performing *Salāt* in the area that was added to *Al-Masjidul Harām* and *Masjidul Madīnah* believing that by doing so they will not gain the reward mentioned in the previously stated *hadīth*.

This is indeed a false belief as indicated in Umar's Ibn Al-Khattab statement -narrated by Ibn Shabbah in "Akhbārul *Madīnah*- which states: '**If the area added to the prophet's (ﷺ) Mosque extends to *Thul Hulaiphah*; it would be part of the Mosque**'. Another narration states: '**If the area added to the Mosque extends to the *Jubbānah*, it would be part of the prophet's (ﷺ) Mosque and *Allāh* (ﷻ) will drive people to perform *Salāt* in it**'.

This was indeed the *Sahābah's* attitude to the area added to the prophet's (ﷺ) Mosque. 'Umar and 'Uthmān (رضي الله عنهما) added extra area to the prophet's (ﷺ) Mosque from the part that is to the direction of the *Qiblah*, and the *Imām* used to stand in the added area followed

= continuing till a time comes that one badly wishes that he could have a land the size of which is like that of his whip or arch through which he could see Baitul Maqdis and this would be for him better than the whole world. No doubt that after such a state, relief will follow soon, Inshā'Allāh. To Allāh (ﷻ) belong all the affairs, the Al-Mighty, All Powerful but many do not believe in this. Adopted from "The Mashyakhah" by Ibn Tahmān. (p.118).

(1) Shaikh Al-Albānī said in "Tamamul Minnah" (p.294). 'This hadīth was narrated and considered authentic by Al-Hākim with whom Ath-Thahabi agreed. It is indeed as they stated. It is fully narrated in At-Ta'līq Ar-Raghīb" (vol. 2 / p.138)… As for the narration that states that "one Salāt in Baitul Maqdis equals one thousand Salāt in any other place" it is a rejected one - as Ath-Thahabi stated".

by the *Sahābah* who used to stand right behind him in the first row and used not to stand back words- as some people do these days!![1]

Shaikhul Islām said: ‘Many authentic ’Āthār affirm that the area added to the prophet’s (ﷺ) Mosque is considered part of the Mosque itself; that is the superiority of doing one *Salāt* in it equals one thousand ones else where. So is the case with *Al-Masjidul Harām*; a *muslim* is permitted to do *Tawāf* in the area added to it. Hence, the agreement amongst the *Sahābah* that doing *Salāt* in the first row in the addition which ‘Umar and ‘Uthman (رضي الله عنهما) added to the mosque is legal which all *muslims* has been following till these days. Had *Salāt* in the additional area been invalid, they [the *Sahābah*] would have ordered *muslims* not to perform it there’. Then he continued: ‘The statements of all the great Imāms and their practices affirm this ruling. They stated that “standing right behind the *Imām* in the first row in the obligatory *Salāt* is better”’. This is indeed the *Sunnah* which both ‘Umar and ‘Uthman (رضي الله عنهما) followed; they both performed *Salāt* in the additional area of the mosque, and so did those who stood in the first row -which is the best row in which one could ever stand.

Accordingly; were not this addition part of the mosque, the rightly guided caliphs would not have done *Salāt* in it, and none of the *Salaf* had done so. Some late *Fuqahā’* postulated that the additional area is not part of the Mosque but none of the *‘Ulamah’s* views support this opinion’.[2]

[45] Performing congregational Salāt in places other than the mosques:

When the *Mu’aththin* calls for *Salāt* and when *Salāt* is due, many of those gathered in their aimless councils -talking in good or idle subjects- think that performing the *Salāt* in congregation in the place in which they are gathered is sufficient, and that they will

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(1) “Silsilat Al-Ahādīth Ad-Da‘īfah Wal Mawdū‘ah” (vol. 2 / p.403).
(2) “Al-Rad ‘Alā Al-Akhnā’ī” (p.125).

surely receive their rewards even if the mosque is only few meters a way.

[Regarding this,] Al-Hāfith Ibn Hajar said: 'It was affirmed that some of the *Sahābah* stated that the twenty five doubles reward for any *Salāt* is only granted for those who perform the *Salāt* in the mosque which is a *Jāmi'* [i.e. the mosque in which the Friday *Salāt* is conducted], though performing *Salāt* in any other place has its own superiority.

Sa'īd Ibn Mansūr narrated -through a good chain of narrators- that Aws Al-Mu'āfirī asked Abdullāh Ibn 'Amr Ibn Al-'Ās: 'what do you think of the one who performs Wudu' perfectly, then does *Salāt* at home?!

He [Abdullāh] said: 'This is indeed a good deed'. Aws then asked: 'What about if he does it in the local mosque?' He answered: '[He will be given] fifteen doubles reward for that'. Aws then asked: 'What if he does it in the mosque which is a *Jāmi'*?'. Abdullāh said: '[He would receive] twenty five doubles reward'.(1)

This is also *Imām* Al-Bukhārī's view i.e. that the *ahādīth* that state the superiority of doing *Salāt* in congregation are specified for the ones done in the mosque which is a *Jāmi'* not the ones done at home. This was mentioned in "Al-Fath",(2) "Irshādul Sārī",(3) and "Lāmi' Ad-Darārī".(4)

This is also the view of some *Fuqahā'* such as Ibn Nujaim who said: 'Whoever does *Salāt* with his house hold in congregation will not receive the [twenty five doubles] reward given for doing the congregational *Salāt* [at the Mosque] unless there is an excuse for doing so'.(5)

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(1) "Fathul Bārī" (vol. 2 / p.135).
(2) (vol. 2 / p.131).
(3) (vol. 2 / p.26).
(4) (vol. 3 / p.121).
(5) "Al-'Ashbāh Wan Nathā'ir" (p.196).

In addition to that, the congregational *Salāt* [for which the twenty five doubles reward is granted] refers to the one done in the mosques not at homes that is why the *Sahābah* (ﷺ) used to perform their *Salāt* in the mosques -not at homes- unless they miss it in the mosque; they would do it individually. The case is totally the opposite nowadays; people tend to do their congregational *Salāt* at home.[1]

He (ﷺ) said: '**The superiority of the *Salāt* done in congregation [in the mosque] is twenty five doubles superior to that done at home or the work place provided one performs perfect *Wudū'* and then attends the mosque for the sake of doing *Salāt* only. In every step he makes, he would be given areward and a sin will be plotted away. And the angels will send *Salāt* [i.e.*Du'ā'*] on him so long as he is still in the mosque; they say: "O *Allāh* (ﷻ) send your mercy on him…"**'.[2] .

The prophet's (ﷺ) words "**And then attends the mosque**" clearly state the cause [for getting the promised reward] that should not be ignored. Accordingly, this reward is only given for the one who attends the mosque to do *Salāt* in it not at home.

Al-Kashmīrī said: 'Considering the view that states the permissibility of doing congregational *Salāt* at home, one could say that doing *Salāt* at home is less superior than the one done in the mosque. This bears the same meaning stated in the [*hadīth*]. As for doing *Salāt* at home in congregation by those who missed it in the mosque, this is not related to the point under discussion for doing so is of the incidental excuses but it does not entail that doing so is legally affirmed that rulings could be delivered based on it'.[3]

Ibn Al-Qayyim said: 'Reflecting on the *Sunnah* deeply, one could realize that it is an obligation on a *Muslim* [man] to perform the congregational *Salāt* in the mosque unless there is an incidental

(1) "Faidul Bārī" (vol. 2 / p.72,193).
(2) "Sahīh Al-Bukhārī" (vol. 2 / p.131) (no.647).
(3) "Faydul Bārī" (vol. 2 / p.193-4). See also: paragraph no.2 in my book "I'lāmul 'Ābid Fi Hukm Tikrārul Jamā'āti fil Masjidil Wāid"

cause that deters one from doing so. Both abandoning the mosque and the congregational *Salāt* -with no *Shar'* excuse- have the same ruling and hence the meanings in the *ahādīth* could be easily joined.

When the prophet (ﷺ) died and the bad news reached the people of *Makkah*, Suhail Ibn Amr delivered a speech and gave safety to Attāb Ibn Usaid- who was the prophet's (ﷺ) deputy in *Makkah* and who concealed himself from the *Makkans* out of fear [of their reaction towards the news of the prophet's (ﷺ) death].

The *Makkans* remained on their *Islām*. Then Attāb delivered his speech saying: 'O people of *Makkah*: By *Allāh* (ﷻ) whoever abandons attending the mosque and doing *Salāt* with the congregation [except for a reasonable case] I will cut off his head'. The prophet's (ﷺ) companions admired Attāb's words which raised his rank in their eyes.

Accordingly, I strongly believe that no one is permitted to abandon doing *Salāt* in the mosque with the congregation unless there is a legal excuse. *Allāh* (ﷻ) knows that which is right'.(1)

[46] Multiple congregations in the same mosque and refraining from doing Salāt behind an Imām following a different Mathhab:

[1/46] Some of those who miss the original congregational *Salāt* with the Imām form another congregation and perform *Salāt* after the first one.

Many *Fuqahā'* considered this act as something impermissible; they held that whoever misses the original congregation should perform *Salāt* individually and must not form a new congregation. Some of these *Fuqahā'* are: Sufyān Ath-Thawrī, Abdullāh Ibn Al-Mubārak, Mālik Ibn 'Anas, Muhammad Ibn Idris Ash-Shāfi'ī, Al-laith Ibn Sa'd, Al-'Awzā'ī, Az-Zuhrī, 'Uthmān Al-Batty, Abū Hanīfah, Abū Yūsuf, Muhammad Ibn Al-Hasan, Al-Qāsim, Yahyā

(1) "As-Salāt Wahukmu Tārikihā" (p.137).

Ibn Sa'id, Sālim Ibn Abdullāh, Abū Qulābah, Abdir Razzāq As-San'ānī, Ibn 'Awn, Ayyūb As-Sukhtiyānī, Al-Hasan Al-Basrī, 'Alqamah, Al-Aswad, An-Nakh'ī and Abdullāh Ibn Mas'ūd.[1]

The following are the evidences on the stated ruling:

(1) *Allāh* (ﷻ) said:

﴿والذين اتخذوا مسجداً ضراراً وكفراً وتفريقاً بين المؤمنين وإرصاداً لمن حارب الله ورسوله من قبل وليحلفن إن أردنا إلا الحسنى والله يشهد إنهم لكاذبون﴾

'***And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers and as an out post for those who warred against Allāh and His Messenger (Muhammad) afore time, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars***'.[2]

The phrase "**and to disunite the believers**" indicates that the unity of *muslims* must be retained and preserved and this would not be achieved but with joining the *Imām* of the mosque in the original congregation which is the first one.

Ibn Al-'Arabi [interpreted the verse and] said: 'The verse means that they [*muslims*] were one unity [used to gather] in one mosque. The hypocrites intended to excite disunity amongst them in their acts of worship and [consequently] lead them to disbelief and disobedience. This indeed shows us that the main aim of the congregation [in *Salāt*] is creating harmony amongst *muslims'* hearts, uniting them in doing all obediences, instilling the feelings of sacredness towards other *muslims* so that all their hearts be free of grudge and malice.

Imām Mālik perceived this great deep meaning and consequently said: 'There must not be two congregations in one mosque led by the same or another *Imām.* And this view contradicts that of many *'Ulamah*!![3]

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(1) For more details see our book 'I'lāmul 'Ābid Fī Hukm Takrāril Jamā'atti Fil Masjidil Wāhid" (paragraph no.9).

(2) Sūrat At-Tawbah (no. 107).

(3) As Az-Zayla'ī mentioned in "Nasbur Rāyha" (vol. 2 / p.57); he said: 'The Ahādīth that state the permissibility of conducting two congregations for Salāt in the same =

It was narrated that Ash-Shāfi'ī stated that 'such an act is not allowed for it would disunite *muslims'* unity which contradicts the very aim and rationale of this congregation. Were establishing many congregations in one mosque allowed, this would be a pretext for the one who wishes to create another congregation to do so and be its *Imām* the thing which would indeed excite enmity [amongst *muslims*] and undermines their firm structure. This was not clear to some of the *'Ulamah*!! Indeed, he [Ash-Shāfi'ī] deeply knew the objectives of the lows of *Sharī'ah*'.(1)

(2) Abū Bakra (ﷺ) related that '**Once the prophet (ﷺ) arrived *Madīnah*, coming back from one of its supurbs and heading to the mosque to perform *Salāt*. Having seen that people have already performed their *Salāt*, he (ﷺ) went home, gathered his house hold and led them in *Salāt***'.(2)

The aforementioned *hadīth* indicates that were creating a second congregation permissible without any detestation, the prophet (ﷺ) would not have left doing *Salāt* in the Mosque in *Madīnah* and hence gaining the doubled reward.(3)

(3) Abū Hurairah narrated that the prophet (ﷺ) said: '**I intended [or planned or was about] to order my men to collect fire-wood (fuel), then order some one to lead people in the *Salāt*, then I would go and burn the houses of men who did not present themselves for the [compulsory congregational] *Salāt***'.(4)

= mosque were rejected by Mālik but were accepted by other 'Ulamah!!'. It is affirmed that many Fuqahā' held this act impermissible as I mentioned in details in my book "I'lāmul 'Ābid Fi Hukmi Takrāril Jamā'ati Fil Masjidil Wāhid".

(1) "Ahkamul Qur'ān" (vol. 1 / p.103). Ash-Shātbī reported this view in the his Fatāwā (p.126) and stated his agreement with it.

(2) In"Al-Majma' "(vol. 2 / p.45), Al-Haithami said: 'This hadīth was narrated by At-Tabarānī in "Al-Kabir and "Al-Awsat" through a chain of narrators who are all reliable. It was also narrated by: Ibn 'Adi in "Al-Kāmil" (vol. 6 / p.2398). Al-Albānī considered it as "A sound hadīth" in "Tamāmul Minnah" (p.155).

(3) See: "Al-Mabsūt" (vol. 1 / p. 135), "Tuhfatul Ahwathī" (vol. 2 / p.10), "Al-Urf Ash-Shathi" (p.118) and "Hā Shiyat Raddul Muhtār" (vol. 1 / p. 553).

(4) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 2 / p. 125) (no. 644), (vol. 2 / p. 141) (no. 657), (vol. 5 / p. 74) (no. 2420) and (vol. 13 / p. 215) (no. 7224), Muslim in =

The aforementioned *hadīth* indicates that were creating a second congregation permissible and affirmed, the threat of burning would not have any sense for those who did not present themselves in the first congregation could do so in the second.

If it were raised that by excusing the threat, the prophet (ﷺ) would miss the first congregation himself; the answer would be that if he (ﷺ) missed the whole *Salāt* with the congregation in his Mosque he (ﷺ) would surely do it in another mosque with its congregation.

The prophet's (ﷺ) words "**who did not present themselves for the (compulsory congregational) *Salāt***" refer to the one he ordered to be established for the second definite noun (the *Salāt*) is a repetition of the first mentioned definite noun; besides the definite article "the" serves the purpose of specification. This indeed affirms what we stated about the second congregation. Were the second congregation permissible, prophet (ﷺ) would have said: 'who did not present themselves for *Salāt*'.(1)

(4) The Āthār: *Imām* Ash-Shāfi'ī said: 'If there is an *Imām* appointed for a mosque and some people missed the congregational *Salāt* with him, they should perform their *Salāt* individually. Forming a[second] congregation is not permissible- for this act was not the practice of the *Salaf*; on the contrary they detested it- but if a second congregation was done, the *Salāt* is correct and valid'.(2)

Ash-Shāfi'ī's statement 'they detested it" indicates that the *Sahābah* (رضي الله عنهم) abhorred establishing a second congregation [after the first one. The word *Salaf* according the *'Ulamah* refers to the *Sahābah* and the *Tābi'īn* (رضي الله عنهم)'.

= his "Sahīh" (vol. 1 / p.451) (no.651), Mālik in his "Muwatta' "(vol. 1 / pp.129-30), Abdir Razzāq in "Al-Musannaf" (vol. 1 / pp.517-8), Abū Dāwūd in "As-Sunnan" (no.548) and (549), At-Tirmithī in "Al-Jāmi" (no.217) and An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p.207).

(1) "Al-Kawkab Ad-Durrī" (vol. 1 / pp.115-6) and "I'lā'us Sunnan" (vol. 4 / pp.246-7).

(2) "Al-'Umm" (vol. 1 / p.181).

He also said: 'It was also affirmed that some of the *Sahābah* missed the first congregation with the prophet (ﷺ) and then they performed it individually and the prophet (ﷺ) knew about it. They could have done it in a second congregation. They did not do so because they detested that another congregation be established in the mosque'.(1) The word *Sahābah* in Ash-Shāfi'ī's statement refers to Abdullāh Ibn Mas'ūd and others.

Abdir Razzāq narrated -and so did At-Tabarānī through the same chain of narrators- from Ma'mar from Hammād from Ibrāhīm that 'Alqamah and Al-Aswad once accompanied Ibn Mas'ūd to the mosque. Having reached the mosque, they found that people had already finished their *Salāt*. Ibn Mas'ūd went back home with his two companions and led them in *Salāt* placing one of them to his left side and the other to his right side.(2)

Ibn Abī Shaibah and Abdir Razzāq narrated through their own chain of narrators traced back to Al-Hasan Al-Basrī to have said: '**The prophet's (ﷺ) *Sahābah* used to perform their *Salāt* individually in the mosque when they reached it and found that the people had already done it**'.(3)

Were conducting a second congregation in the mosque absolutely permissible, Ibn Mas'ūd would not have resorted to performing it at home knowing that performing compulsory *Salāt* in the mosque is much more superior and he could have made a second congregation.

Suhnūn narrated form Ibn Al-Qāsim from Mālik from Abdir Rahman Ibn Al-Mujabbir to have said: 'I once accompanied Sālim Ibn Abdillah to Al-Jāmi' and having reached there, we found that the people had already finished their *Salāt*. People suggested to Sālim that he makes another congregation.

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(1) "Al-Umm" (vol. 1 / p.181). Al-Baihaqī reported this in his "Al-Ma'rifah Wal Āthār" (l.28 / B,29 / A) a manuscript.

(2) Narrated by: Abdir Razzāq in his "Musannaf" (vol. 2 / p.409) (no.3883), At-Tabarānī in "Al-Mu'jam Al-Kabīr" (vol. 9 / p.318) (no.9380). This Āthar's chain of narrators is sound.

(3) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p.223) and Abdir Razzāq in "Al-Musannaf" (vol. 2 / p.293) (no.3425 and 3426).

Sālim refused and said: ‘There should not be two congregations for the same *Salāt* in the same mosque’.

Ibn Wahb said: ‘Many a scholars reported the same from Ibn Shihāb, Yahyā Ibn Sa‘īd, Rabī‘ah and Al-Laith’.[(1)]

Sālim’s statement clearly indicates the prohibition of conducting multiple congregations in the same mosque, with which many of the *Tābi‘īn* agreed.

(5) Forming a second congregation causes disunity amongst *muslims* of the first congregation for people would depend on attending the second one and care not if they missed the first one which lessens the number of those who attend it. On the other hand, if people realize that there is only one congregation to attend [which if missed they would loose its doubled reward] they would haste to attend it and the number of praying *Muslims* would increase accordingly.[(2)]

Regarding the rationale that stands behind the impermissibility [of creating a second congregation], Al-Qādī Ibn Al-Arabī said: ‘This is indeed a firmly established objective in the *Sharī‘ah* with which the *Mubtadi‘ah* [i.e. people of *Bid‘ah*] can never mess in order not to open the way for people to abandon the first congregation and create a new one hence the disappearance of the sublime, noble objective of conducting the congregation and practicing it’.[(3)]

Imām Ash-Shāfi‘ī said: ‘I believe that those who detested the establishment of a second congregation believed that this would cause disunity amongst *muslims* and induce some people to abandon the original congregation when it is due and wait for people to finish performing the *Salāt* and then they would create

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(1) Mentioned in “Al-Mudawwanah Al-Kubrā” (vol. 1 / p.89) by Mālik through a chain of narrators who are all reliable.

(2) See: “Bathlul Majhūd” (vol. 4 / p.278) and “Al-Mabsūt” (vol. 1 / pp.135-6).

(3) “Āridat Al-’Ahwathī” (vol. 2 / p.21).

another congregation of their own; the thing which would cause turmoil in the *muslims*' unity which is indeed prohibited'.(1)

Commenting on Ash-Shāfi'ī statements, Shaikh Ahmad Shākir said: '*Imām* Ash-Shāfi'ī's view -which is truly correct- indicates the *Imām's* deep understanding, thorough realization and open mindedness to the essence of *Islām* and *Sharī'ah* objectives; the first and the most important of which is uniting *muslims* and clustering their hearts towards one end; namely elevating *Allāh*'s (ﷻ) Word [i.e. *Islām*], and uniting the efforts to be directed to achieving this aim. This would be spiritually achieved through attending the congregation for *Salāt* and straightening rows in it. This deep objective cannot be realized and understood but by those whom *Allāh* (ﷻ) endowed with spiritual light to understand the rulings of Religion and its blessings and objectives like Ash-Shāfi'ī. *Muslims* have indeed witnessed the negative, destructive effects of establishing more than one congregation for *Salāt* and the confusion this caused to their structure. Those who do not feel such a thing are indeed of those whom *Allāh* (ﷻ) effaced their hearts. Many people in many mosques abandon the original congregation, seeking the *Sunnah* as they falsely claim and hence creating other congregations believing that in such a way they would perform the *Salāt* in a better manner than others. Were their claim true, they would loose their reward due to the sin they committed. Their belief of doing the *Sunnah* which other *muslims* may have abandoned would avail them naught.

Other people may even abandon [the general] *muslims'* congregation and perform the *Salāt* in mosques of their own the thing which causes harm to other *muslims* and excites disunity amongst *muslims*' unity. We ask *Allāh's* (ﷻ) refuge from this and ask Him for His guidance to enable us retain *muslims'* unity. He is indeed the One who is *Samī'* of our *Du'ā'*.

Due to the *muslims*' carelessness in stopping such a practice and due to some people's belief that conducting more than one

(1) "Al-Umm" (vol. 1 / p.180). Ibn Al-Arabī shared Ash-Shāfi'ī his opinion, as was previously stated.

congregation in any mosque is absolutely permissible, a new *Bid'ah* was born in the grand mosques such as: Al-Azhar mosque and Al-Husain mosque and many others in Egypt and in other *muslim* countries; two *Imāms* -sometimes more- are appointed for the same mosque [and each establishes his own congregation]. In Al-Azhar mosque, for example, there are two *Imāms*; one for the old *Qiblah* and the other for the new one, the same thing is done in done in Al-Husain mosque. In the latter, a Shāfi'ī *Imām* performs *Fajr Salāt* in its early time and another Hanafī *Imām*, leading another congregation, performs it in its later time. The Hanafī scholars and their students never do their *Salāt* behind a Shāfi'ī *Imām* even if it is being performed in their presence. In the aforementioned mosque, one could see the many congregations that perform *Salāt* simultaneously -believing this act to be the *Sunnah*. Doing so, they are all indeed sinners. Unfortunately, this *Bid'ah* even spread in the Holy Mosque in *Makkah* -as I heard; there were four Imams- each follows a different *Mathhab* -to lead four congregations. However, I did not witness such a thing my self for I performed Hajj during King Abdil 'Azīs's Ibn Abdir Rahmān Āl Su'ūd reign and I heard that he eradicated such a *Bid'ah* and made people gather behind one *Imām*. May *Allāh* (ﷻ) help *Muslim 'Ulamah* eradicate such a *Bid'ah* in all their mosques through out the world guided by His bounty and help. He is indeed *Samī' Ad-Du'ā'*.[1]

[2/46] Shaikh Ibn Taymiyyah was asked regarding the one who performs his *Salāt* behind an *Imām* who follows a different *Mathhab* than one's own; is one's *Salāt* valid behind this *Imām*? Did any of the *Salaf* held that a follower of one *Mathhab* must not perform one's *Salāt* behind an *Imām* who follows another *Mathhab*? Is it a *Bid'ah* to claim such a view?? And if the *Imām* did the *Salāt* in a manner he believes to be correct and the *Ma'mūm* believes the opposite; is the *Ma'mūm*'s *Salāt* considered correct in such a case??

(1) Ahmad's Shākir commentary on "Jāmi' At-Tirmithī" (vol. 1 / pp. 431-2).

The Shaikh answered: ‘Yes, indeed. People of different Mathāhib may lead one another in *Salāt* as did the *Sahābah* and those who followed in their footsteps and as did the four *Imāms*. Though they differed in their views concerning some points and issues, they used to perform *Salāt* behind one another. None of the *Salaf* held that one may not perform one’s *Salāt* behind an *Imām* following a different *Mathhab* than his. Whoever holds the opposite has indeed gone astray and followed a *Bid‘ah* besides contradicting the rulings of the *Qur’ān*, *Sunnah* and the *Salaf’s* and other *‘Ulamah*’s consensus. On the other hand, some of the late *Mathhab* fanatics held an opposite opinion, they claimed that the *Salāt* done behind a *Hanafī Imām* is invalid even if the latter perfumed all its *Wājibāt* for he [i.e. the *Imām*] has done so with out believing that they are of the *Wājibāt*. Those who hold such an opinion -and should be punished for their *Bid‘ah*- should indeed hold its opposite for it was affirmed in the two *Sahīh*s that the prophet (ﷺ) said: ‘**They [i.e. the *Imāms*] lead you in *Salāt*; if they do it perfectly; you would get your reward and they would get theirs. If they performed it improperly; you would get your reward but they will not get theirs**’.[1]

In the aforementioned *hadīth*, the prophet (ﷺ) stated clearly that the mistake the *Imām* does in his *Salāt*, does not affect the *Ma’mūm’s Salāt* for the latter thinks that the *Imām* is permitted to do what he believes is right and so would not incur a sin upon himself for in this case he [i.e. the *Imām*] is considered a *Mujtahid* or at least a follower of a *Mujtahid* and in either cases his mistake would be forgiven and his *Salāt* is correct. Accordingly, he would not incur a sin upon himself if he does not repeat the *Salāt*.[2]

The act of conducting more than one congregation [in the same mosque] appeared in the sixth century after *Hijrah* as mentioned in “Fathul Alī Al-Mālik” (vol.1/p.92). Whenever they missed the

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(1) Narrated by Al-Bukhārī in his “Sahīh” (vol. 2 / p.187) and others.

(2) “Majmū‘ Al-Fatāwā” (vol. 23 / p.373) with little editing. See also: “Bathlul Majhūd” (vol. 4 / p.178); a part of Rahmatullāh’s As-Sandahī the student of Ibn Al-Humam view. This part states the abhorrence of doing the same Salāt by several Imāms.

Salāt with the congregation in the mosque, the *Salaf* used to perform the compulsory *Salāt* followed by many *Nāfilah* [optional] *Salawāt* in order to gain a reward equal to that granted for doing *Salāt* with the congregation in the mosque.[1]

(6) The reason behind doing a second congregation is the slackness and laziness to attend the first congregation which is something detested, so pay heed to this.

(7) In addition to that, the prophet (ﷺ) never ordered *muslims* to conduct more than one congregation in *Al-Khawf* [fear] *Salāt* and there was no proof that there used to be another congregation after his (ﷺ) and those who missed it used to perform the *Salāt* individually or in a congregation at home -as was previously mentioned.

(8) A *muslim* who misses the congregation -due to a legal excuse- at the mosque, may then do his *Salāt* alone and would be granted a reward equal to that given to him as if he did it with the congregation.

The prophet (ﷺ) said: '**Whoever performs perfect *Wudū'* then walks to [the mosque to do] the *Salāt*, *Allāh* (ﷻ) will record a reward for him whenever he steps with his right foot, and will wipe out a sin whenever he steps with his left. Accordingly; one would get a reward in proportion to the steps he takes to the mosque, be it near of far. And when one attends the mosque and joins the congregation in *Salāt*, his sins will be forgiven. If one misses a part of the *Salāt* with the congregation, then joins the congregation with what is left and completes what he missed, he would also get a full reward. In case one reaches the mosque and finds that the congregation had already finished the *Salāt* and then performs his *Salāt* alone perfectly, he would also receive the full reward**'.[2]

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(1) See: "Siyar A'lamun Nubalā' "(vol. 12 / p.495) and (vol. 11 / pp.443-4).

(2) Narrated by Abī Dāwūd in "As-Sunnan" (vol. 1 / p.154) (no.563) and so did Al-Baihaqi in "As-Sunnan Al-Kubrā" (vol. 3 / p.69). The hadīth is authentic and it is reported in "Sahīh Al-Jāmi' As-Saghīr" (no.440).

He (ﷺ) also said: '**Whoever performs a perfect *Wuḍū'* then attends the mosque and finds that the people had already finished their *Salāt*, *Allāh* (ﷻ) would grant him a reward equal to that granted to those who joined the congregation in the *Salāt* and their reward will not be diminished**'.(1)

As-Sindī said: 'The apparent meaning of the *hadīth* states that getting the doubled reward of doing *Salāt* with the congregation depends on exerting one's effort to reach it on time whether one managed to join it or missed it. Whoever joined a part of it even in *Tashahhud* -he would receive the full reward'.

The issue of gaining rewards or not is something that could never be known through independent judgment [but through *Shar'* texts]; accordingly, the opinions that contradict the prophet's *ahādīth* are totally rejected.(2)

Paying heed to all the a aforementioned proofs, what is the purpose of conducting a second congregation [in the mosque]!!

It is worth mentioning here the following points:

[3/46] The first: **The arguments that are raised by those who believe in the permissibility of establishing a second congregation hold no water.** I refuted them all in details in my book "I'lāmul Ābid Fī Hukm Takrārīl Jamā'āti Fil Masjidil Wāhid". They consider the following *hadīth* to be a proof that supports their opinion. The *hadīth* was narrated by Abū Sa'īd Al-

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(1) Narrated by: Abī Dāwūd in "As-Sunnan" (vol. 1 / p.154) (no.564), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p.11), Ahmad in "Al-Musnad" (vol. 2 / p.380), Al-Bukhārī in "Al-Tārīkh Al-Kabir" (vol. 8 / p.46), Al-Baghawī in "Sharhus Sunnah" (vol. 3 / p.342) (no.789) and Al-Hākim in "Al-Mustadrak" (vol. 1 / p.208) and said: 'This is an authentic hadīth according to the conditions set by Muslim for authentic ahādīth' and with which Ath-Thahabi agreed in his "At-Talkhīs".

I believe that the hadīth's chain of narrators is authentic. In it, there is Awf Ibn Al-Hārith from whom Muslim did not narrate any hadīth but Al-Bukhārī did. There is also Muhsin Ibn Alī from whom only Abū Dāwūd and An-Nasā'ī narrated hadīth and whom Ibn Hibbān ranked of the reliables in his "Ath-Thiqāt" (vol. 5 / p.458).

(2) "Mirqātul Mafātīh" (vol. 2 / p.130).

Khudrī who related that the prophet (ﷺ) said: '**Is there any body to give this man a charity**'.[1]

This *hadīth* does not, however, have any connection whatsoever to the point under discussion. The prophet (ﷺ) addressed those who have already done the obligatory *Salāt* with the congregation[2] and this is not an order to establish a second congregation in the mosque to do a *Salāt* that has been already done.

In other words, the one who gives the charity in the aforementioned *hadīth* is the one who joined the first congregation in the obligatory *Salāt* and then wishes to join the one who missed the twenty six doubles reward in the latter's *Salāt*. Had the former done his *Salāt* alone, he would have only got one reward [and hence no extra rewards to give out in charity].

The prophet's (ﷺ) phrase "gives charity" strongly refutes the opinion of those who believe in the permissibility of establishing another congregation.

In a second congregation who would be the giver of chaity and who would be the recipient???

Accordingly, Abdullāh Ibn Mas'ūd said: 'No one dares to abandon it [i.e. the congregational *Salāt*] but a hypocrite whose hypocrisy is known to every one'.[3]

Indeed, what does the pronoun "it" in Ibn Masū'd's statement refer to? Does it refer to the *Salāt* of those who are lazy to attend

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(1) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p.322), Abī Dāwūd in his "Sunnan" (vol. 1 / p.157) (no.574), Ibn Khuzaimah in "As-Sahīh" (vol. 3 / pp.63-4) (no.1632), Ahmad in "Al-Musnad" (vol. 3 / p.5,45,46 and 85), Al-Baihaqī in "As-Sunnan" (vol. 2 / p.303), in "Ma'rifat As-Sunnan Wal-Āthār" (foil 29 / A) and in "Al-Khilāfiyyāt" (vol. 2 / L / 56 / A), Ibn Al-Jārūd in "Al-Muntaqā" (no.330), Ad-Dārimī in "As-Sunnan" (vol. 1 / p.318), Al-Baqhawī in "Sharhus Sunnah" (vol. 3 / p.436) (no.859), Ibn Hibbān in "As-Sahīh" (no.436) and Al-Hākim in "Al-Mustadrak" (vol. 1 / p.209). The hadīth is authentic.

(2) "As-Saylul Jarrār" (vol. 1 / p.254).

(3) Narrated by Muslim in his "Sahīh" (no.654), Abū Dāwūd in "As-Sunnan" (no.550), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / pp.107-9).

the congregation with the *Imām* and instead do it alone after its due time is about to finish!! Were this the case how could one know their hypocrisy if all the other congregations are permissible to be established!!

[4/46] The second: **If one misses the *Salāt* with the congregation unintentionally, he may do it with a man who had already done his *Salāt* with the congregation.** This is clearly stated in Abī Sa'īd's *hadīth*.

[5/46] The third: **An *Imām* may not perform any *Salāt* twice even if the second one is done for one which is missed.**

All *Imāms* agreed that such a practice is a detested *Bid'ah* as mentioned by Shaikh Taqiyyud Din.(1)

[6/46] The fourth: **Conducting more than one congregational *Salāt* is permissible in highway Mosques for which there is no appointed *Imām* nor *Mu'aththin*.**

[7/46] The fifth: **It is unanimously agreed upon that it is *Harām* [forbidden] that many congregations be done at the same time in the same mosque**.(2)

[8/46] The sixth: **The abhorrence of conducting a second congregation in the mosque which has its appointed *Imām* and *Mu'aththin* does not entail that those who did *Salāt* with the original congregation would not get their full reward**.(3)

[47] The threat against those who abandon the congregational Salāt:

[1/47] Abū Hurairah (ﷺ) narrated that the prophet (ﷺ) said: **'I was about or planned to order my men to collect fire-wood [fuel] then order some one to lead people in *Salāt*, then I would go and burn the houses of those who do not present themselves in the *Salāt*'**.

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(1) "Al-Mubdi' "(vol. 2 / p.47).
(2) See: "I'lāmul Ābid Fī Hukmi Takrāril Jamā'ati Fil Masjidil Wahid" paragraph no (1).
(3) "Bulghatus Sālik" (vol. 1 / p.159).

Ibn Al-Qayyim said: ‘The prophet (ﷺ) would not execute such a punishment on the one who has committed a minor sin. Accordingly; abandoning the congregational *Salāt* is one of the *Kabā’ir* [grievous sins]’.

Arguments were raised doubting the obligation of attending the congregational *Salāt*; the following paragraphs are going to deal with these arguments and refute them all.

(1) Some say that the prophet (ﷺ) did not excute the punishment although he was about to do it.

The answer:

The reason that detered the prophet (ﷺ) from executing the punishment is clearly stated in “Al-Musnad” and other *Sunnah* compilations that the prophet (ﷺ) said: ‘… but I could not because of the women and off spring who live in them’.

The apparent meaning of the prophet’s (ﷺ) statement is that it is not an obligation on women and kids to present themselves in the congregational *Salāt*. Had the prophet (ﷺ) executed his threat, many innocent lives would have been unjustly killed which is similar to the act of executing punishment on a pregnant woman. Regarding this, *Allāh* (ﷻ) said:

﴿ولولا رجال مؤمنون ونساء مؤمنات لم تعلموهم أن تطؤوهم فتصيبكم منهم معرة بغير علم ليدخل الله في رحمته من يشاء لو تزيلوا لعذبنا الذين كفروا عذاباً أليماً﴾

‘***Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allāh (ﷻ) might bring in to His mercy whom He will, if they (the believers and the disbelievers) should have been a part, We verily had punished those of them who disbelieved, with painful torment***’.[1]

(2) Others argued that the prophet’s (ﷺ) threat is addressed to those who abandon the *Jumu‘ah Salāt*.

(1) “Sūrat Al-Fath” (varse no.25).

The answer:

The context of the *hadīth*, however, refutes this misconception for in the context there is a mention of *Al-'Ishā'* and *Fajr Salawāt*, then the threat follows immediately.

(3) As for those who argue that the threat is addressed to those hypocrites [for their hypocrisy] not to those who abandon the [congregational] *Salāt*; this argument is totally rejected for many reasons; some of which are the following:

First: The prophet (ﷺ) used not to kill hypocrites for their hidden believes and intentions but for their apparent deeds, such as: abandoning doing the obligations or committing *Harām*. Were not such an act [i.e. abandoning the congregational *Salāt*] an obligation, the prophet (ﷺ) would not have threatened them of burning their houses.

Second: The punishment stated in the *hadīth* is connected with its reason which is abandoning the congregational *Salāt*; so, the penalty must be connected with its reason.

Third: The threat in the hadīth is a hard evidence of the congregation being an obligation as reported in "*Sahīh Muslim*" that Abdullāh Ibn Mas'ūd said: 'Whoever wishes to meet *Allāh* (ﷻ) while being a [true] *muslim*, he should attend these five *Salawāt* when their time is due for indeed *Allāh* (ﷻ) revealed on His prophet (ﷺ) the paths of guidance and performing these five *Salawāt* in the mosque is one of these paths. If one does them at home, as those who abandon the congregational *Salāt* do, one has indeed abandoned the prophet's (ﷺ) *Sunnah*; and if one does so, he would go astray. Indeed, none would abandon them [the congregational *Salawāt*] but the one who is a sheer hypocrite. Indeed, even the sick man used to attend it reclining on two men from both sides to be able to stand and be positioned in the row'.[1]

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(1) Narrated by Muslim in his "Sahīh" (no.654), An-Nasā'ī in "al-Mujtabā" (vol. 2 / pp.107, 109) and Abū Dāwūd in "As-Sunnan" (no. 550).

Abdullāh's Ibn Mas'ūd (ﷺ) statements indicate that all *muslims* believed in its being an obligation and they were tought this ruling from their prophet (ﷺ). Were it just a recommendable act like *Qiyāmul Lail*, *Duhā Salāt* and other *Nāfilah Salawāt*, some of the *muslims* would have attended it and others would not have, yet remain true believers as that Bedouin did when he said to the prophet (ﷺ) 'By *Allāh* (ﷻ), I will not do more than that [which you stated of the obligatory *Ibādāt*] and I will not abandon any of them'. The prophet (ﷺ) commented: '**He would win [Paradise] if he is sincere [in what he promised to do]**'.

No doubt that the acts of worship that are abandoned by hypocrites are all of the obligatory acts of worship that are obligatory on every *muslim* individual such as: going out to *Tabūk Battle*. The prophet (ﷺ) ordered all *muslim* men to participate in it; none to stay back but those who have *Shar'* excuse.(1)

The following are some of the hard evidences that affirm the obligation of attending the congregational *Salāt*:

(A) *Imām* Muslim narrated in his "Sahīh" that: 'Once a blind man came to the prophet (ﷺ) and said; '**O *Allāh's* (ﷻ) Messenger, I have no one to lead me to the mosque' asking for the prophet's (ﷺ) permission to perform *Salāt* at home [which the prophet (ﷺ) gave]. When the man walked a way, the prophet (ﷺ) called him back and asked: 'Do your hear the Athān [call] to *Salāt*?' The man answered in the affirmative. Then he (ﷺ) said: 'Then answer the call [i.e. attend the *Salāt* in the mosque]**'.(2)

[According to the principles of the *Islamic* Jurisprudence,] the general order bears the meaning of obligation. Even the blind who lives far away from the mosque(3) may not abandon it. It was

(1) "Majmū' Al-Fatāwā" by Ibn Taymiyyah, (vol. 23 / p.228) with little editing. See: "As-Salātu Wahukmu Tārikihā" (pp.115-7) by Ibn Al-Qayyim.

(2) Narrated by: Muslim in his "Sahīh" (vol. 1 / p.452) (no. 653), Ahmad in "Al-Musnad" (vol. 3 / p.423), Abū Dāwūd in "As-Sunnan" (no.552) and Ibn Mājah in "As-Sunnan" (no. 792).

(3) "As-Salātu Wahukmu Tārikihā" (p.118).

narrated in other narrations that the blind man told the prophet (ﷺ) that on his way to the mosque there are a lot of trees and rocks". What presumptions could be stronger than these to affirm the obligation of the prophet's (ﷺ) order!! And still some [falsely] argue that it is not an obligation?![1]

(B) *Allāh* (ﷻ) said:

﴿وإذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك﴾

'***When you (O Muhammad (ﷺ)) are among them, and lead them in As-Salāt, let one party of them stand up (in Salāt) with you***'.[2]

The aforementioned *'Āyah* indicates:

First: the obligation of doing the congregational *Salāt* even in a state of *Khawf* [fear], and hence by fortiori its being an obligation in states of security.

Second: the legality of doing *Salātul Al-Khawf* in a congregation with the permission to ignore some of the *Salāt*'s obligations such as: turning one's back to the *Qiblah* and moving a lot -which must not be done unless there is *Shar'* excuse- departing from *Salāt* before the *Imām* recites *Taslīm* -according to the *Jumhūr's* opinion- and delaying following the *Imām* in the acts of *Salāt* when the enemy is directly facing *muslims*' rows. All these things are impermissible to be done in any *Salāt* unless their is *Shar'* excuse.

Were these acts to be done in ordinary *Salawāt*, without any *Shar'* excuse, *Salāt* is considered invalid. Accordingly, Were establishing a congregation something recommendable not obligatory, a *muslim* would be doing something that nullifies his *Salāt* in order to perform something which is recommendable, though he could have done perfect *Salāt* alone! This clearly

(1) "Tamāmul Minnah" (p.275).
(2) "Sūratul Nisā'"(verse no. 102).

indicates that establishing a congregation for *Salāt* is an obligation.(1)

It is worth saying here, that the obligation of attending the congregational *Salāt* does not entail that the *Salāt* done individually is not correct for in the latter case a *muslim* would get only one reward. It is perfectly natural that performing that which is obligatory, one would get double rewards more than that which is not.(2)

Regarding this point, Ibn Al-Qayyim said: 'For an act being prefered over another does not entail [that doing what is less superior] frees one's liability [from doing that which is more superior] completely, whether this is general or specified for preference could be made between two things one of which is totally the opposite of the other; for example, *Allāh* (ﷻ) says:

﴿أصحاب الجنة يومئذ خير مستقراً وأحسن مقيلاً﴾

'***The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose***'.(3) [compared to the dwellers of Hell]. And he (ﷻ) also says: ﴿قل أذلك خير أم جنة الخلد﴾

'***Say (O Muhammad (ﷺ)) 'Is that (torment) better or the Paradise of Eternity?***',(4) and many other similar verses.

Accordingly, the one out of twenty seven reward granted to the one who does his *Salāt* individually does not entail that establishing a congregation is not an obligation or that it is only recommendable. This single reward only means that one is free from liability though it is much less in superiority. The like of this is like two men doing *Salāt* in the same row but one's *Salāt* is much more superior than the other'.(5)

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(1) See: "Al-Fatāwā" by: Ibn Taymiyyah (vol. 2 / pp.363-9), "Al-Masā'il Al-Mardīniyyah" (ppl90-2), "As-Salātu Wahukmu Tārikihā" (pp.112-134) and "Tamāmul Minnah" (pp.276-7).
(2) "Tamāmul Minnah" (p.277).
(3) "Sūratul Furqān" (verse no.24).
(4) "Sūratul Furqān" (verse no.15).
(5) "As-Salātu Wahukmu Tārikihā" (pp. 130-1).

Hopefully, from the aforementioned proofs, the reader could get hard evidences on the obligation of attending the congregational *Salāt*, thoroughly understand them to refute all misconceptions raised about this issue, deeply feel the destructive effects of abandoning it and sincerely attend it in the mosque. 'It is an obligation on the *Imāms* [leaders of *Salāt*] to advice *muslims* to attend it reminding them with and warning them against *Allāh's* (ﷻ) threat and punishment'.[1]

Shaikhul *Islām* Ibn Taymiyyah said: 'Whoever thinks that doing *Salāt* at home is better than doing it with the congregation in the mosque has indeed gone astray and he is of the *Mubtadi'ah* -as all *muslims*'s [i.e. scholars] agreed upon- for doing [the compulsory] *Salāt* with the congregation is either a collective duty or an individual one. The proofs from the Holy *Qur'ān* and the *Sunnah* strongly indicate that it is an individual obligation'.[2]

'You should know dear *muslim* reader -may *Allāh* (ﷻ) guide you to the truth- that *Shaitān* tries his best to divert you from doing *Salāt* and talking with your *Rabb*. He begins first with diverting you from attending the congregation [in the mosque] then form reciting *Tasbīh* after *Salāt* and then form *Salāt* itself -as happened more than once.

How could you abandon the twenty seven doubles reward for only one?? Is it that you are in no need of them?? You would indeed need them when you stand before *Rabb* Tomorrow.

Pay heed to this and be not deceived by the great number of those who abandon it or do it lazily, those whom *Shaitān* has deceived. Beware of following *Shaitān*'s way.

Indeed, *Sakīnah* [reassurance, peace and calmness] will never get into one's heart if one does [the congregational] *Salāt* at home. *Allāh's* (ﷻ) mosques are only inhabited by those who believe in *Allāh* (ﷻ) and the last Day, are you not one of them?!

(1) "As-Fatāwā" By: Shaikh Abdul 'Aziz Ibn Bāz (vol. 1 / pp. 90-1).
(2) "Al-Fatāwā Al Kubrā" (vol. 1 / p.125).

Reflect on the *hadīth* which Al-Bukhārī narrated in his "*Sahīh*", that the prophet (ﷺ) said: '**Whoever goes to the mosque every time [for the congregational *Salāt*], *Allāh* (ﷻ)will prepare for him an honorable lodging in *Jannah* [Paradise] with good hospitality for every going to and coming back**'. Are you in no need for this great reward??

The aforementioned discussion will indeed suffice whom *Allāh* (ﷻ) guided to that which is good'.(1)

Some people raised that man's morality will not be perfect unless he abandons the congregational *Salāt*!!

Commenting on this false statement, *Imām* Ath-Thahabī said in his "Siyar" (vol.7/p.72): 'May *Allāh* (ﷻ) curse such a morality. It is indeed foolishness and haughtiness that deters one form being with the common people at the same place! Many of those in authority do their *Salāt* in separate rows in the mosque or on large carpets specially spread for them so that no other *muslim* could get near them. Indeed to *Allāh* (ﷻ) shall we return'.

It is worth mentioning here that some of the *Ahādīth*, many callers to *Allāh* (ﷻ) use so often in order to encourage people perform the [congregational] *Salāt*, are weak ones. May *Allāh* (ﷻ) reward these callers with the best of rewards, but they should check these *ahādīth* and make sure of their authenticity and throw the weak ones away.

Some of these weak *ahādīth* are the following:

[2/47] 'Whoever attends the congregational *Salāt* frequently, bear witness that he has faith'.

This *hadīth* was narrated by Darrāj Abis Samh from Abil Haitham from Abī Sa'id. In his "At-Taqrīb" (vol.1/p.235) Al-Hāfith stated that Darrāj is 'an honest narrator but his narrations from Abil

(1) "Salātul Jamā'ah" by Abdullāh As-Sabt (p.174).

Haitham are rejected ones'. Al-Hākim, however, stated that Darrāj's narrations are all rejected.[1]

[3/47] Saying: "O *Allāh* forgive me my sins" when entering the mosque. The *hadīth* that states this is *Munqati'*, as At-Tirmithī stated. The *hadīth* was narrated by Laith Ibn Abī Sa'id who is a weak narrator.

The origin of the *hadīth* was, however, narrated by Ismā'īl Ibn 'Ulayyah, who is a noble reliable narrator. The *hadīth* includes only sending *Salāt* and *Salām* on the prophet (ﷺ) when entering the mosque but it does not include asking for *Allāh's* forgiveness for one's sins. This indicates that the *hadīth* which states asking *Allāh's* (ﷻ) forgiveness for one's sins is not authentic, it is indeed rejected.

Accordingly; I believe that joining this unauthentic *Du'ā'* to the authentic ones when reciting the latter is impermissible and one must not believe it to be part of *Sunnah*! Pay heed to this.[2]

[4/47] "Let not your children enter your mosques"; this *hadīth* is indeed unauthentic one. Al-Bazzār ranked it to be of no origin.[3]

Depending on this false *hadīth*, many of the commoners believed in the prohibition of letting children enter the mosques!!

Imām Mālik was asked regarding this point; he answered: 'If the child is old enough to behave well in the mosque and realizes that he should not cause mess inside the mosque, then there is no harm that he enters the mosque. On the other hand, if he was too young to behave well but plays around a lot; I think he should not be brought to the mosque'.

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(1) "Tamāmul Minnah" (pp.291-2).

(2) The previous reference (p.290). See also: "Takhrīj Al-Kalimut Tayyib" (pp.63-6) and "Mishkātul Masābīh" by shaikh Al-Albānī (pp.703, 731, and 749).

(3) See: "Misbāhuz Zujājah Fī Zawā'id Ibn Mājah" (foil 51 / A), "Kashful Khafā' "(vol. 1 / p.400), Al-Fawā'idul Majmū'ah" (p.25), "Ad-Durarul Muntathirah" (p.95) and "Tamyīzul Al-Tayyib Minal Khabīth" (p.75).

Ibn Rushed said: 'This issue is so obvious that needs no further explanation; no doubt that a child may enter the mosque. *Allāh* (ﷻ) said: ﴿وكفّلها زكريا كلما دخل عليها زكريا المحراب﴾

'***And put her [Mariam; i.e. Mary] under the castody of Zakariya; every time he entered the Mihrāb [praying place] to visit her...***'.(1) And the prophet (ﷺ) used to shorten his *Salāt* whenever he hears a baby crying lest his mother's heart be distracted form *Salāt* because of his crying.(2)

It is detested that children enter the mosques only if they play around alot for mosques are indeed not places for fun and play. May *Allāh* (ﷻ) guide us to that which is good'.(3)

I witnessed the destructive effects of applying this false *hadīth* when some commoners chase away young children out side the mosque- depending on this false *hadīth*- and consequently, chasing them away from their religion while the missionary institutions open their gates wide open for *muslims*' children as well as their own.

[5/47] Another false *hadīth* is that which relates Tha'labah's Ibn Hātib story in which its lying fabricator says that 'Tha'labah was of those *muslims* who always liked to sit in the mosque that he was later on called "the pigeon of the mosque'. His great fortune -which constitutes of a large herd of sheep- induced him not to attend the *Jumu'ah Salāt* and the other congregational *Salawāt* afterwards and then not to pay the *Zakāt* [of his sheep]!! After a while, he realized that he had indulged in a great sin from which he wanted to repent. He came to the prophet (ﷺ) in order to repent. The prophet (ﷺ), however, did not accept his repentance, neither did Abū Bakr nor 'Umar later on!!'

This story is frequently related by many *Khutabā'* and callers to *Allāh* (ﷻ) without paying attention that while doing so they are labeling a *Sahābī* -who attended *Badr Battle*- of being a hypocrite

(1) "Sūrat Alī Imran" (verse no.37).
(2) See: "Sahīh Muslim" (vol. 4 / pp.186-7).
(3) "Al-Bayān Wat Tahsil" (vol. 1 / pp.283-4).

and also destroying one of the affirmed *Islamic* rulings, i.e. forcing those who do not pay *Zakāt* to do so even if it costs launching war against them.(1)

May *Allāh* (ﷻ) shower His mercy on Ibn Hazm who said about this story: ‘Tha‘labah is at least a *Muslim*; it is incumbent upon Abū Bakr and ‘Umar to accept his *Zakāt*, no doubt about that. If he was *a Kāfir* [disbeliever], he must not be allowed to live in the *Arabian* Peninsula in the first place. Accordingly, this story is a false one.

Besides, in the story’s chain of narrators, there is Ma‘ān Ibn Rafā‘ah, Al-Qāsim Ibn Abdir Rahmān and Abdil Mālik Al-Alhānī and all of them are weak narrators’.(2)

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(1) All Muhaddithin and ‘Ulamah considered this story as a weak one unlike the interpreters of the meanings of the Holy Qur’ān; the latter mention it when interpreting Sūrat At-Tawbah.
Both Adāb Al-Himish in his “Tha’labah Ibn Hatib As-Sahābī Al-Muftara Alaih” and Salīm Al-Hilālī in his treatise “Ash-Shihābuth Thāqib Fith Thabbi An Tha‘labah Ibn Hatib” compiled on this story and affirmed it being a fabricated one.

(2) “Al-Muhallā” (vol. 11 / pp.207-8).

Chapter Five
Mistakes Done After Congregational and Individual Salāt

* Mistakes regarding *As-Salām* (greeting others) and shaking hands after it.
* Mistakes regarding *Tasbīh* (i.e. abandoning *Athkār* after *Salāt* and reciting *Du'ā'* instead, leaving one's praying place before the *Imām* diverts from the *Qiblah*, proceeding the obligatory *Salāt* with *Nāfilah* immediately and reciting *Tasbīh* using the left hand fingers or the rosary).
* Doing prostration to recite *Du'ā'* after *Salāt*.
* Chatting after doing *Ishā' Salāt*.
* Reciting *Tasbīh* in congregation causing inconvenience for others.
* Passing in front of a praying person.

[48] Mistakes regarding Taslīm and shaking hands after it:

[1/48] Abū Hurairah (ﷺ) related that the prophet (ﷺ) said: '**Whenever you meet your [*muslim*] brother, greet him with *Salām*. And when a tree, a wall or a rock separates between you and you meet each other again; greet him with *Salām* once again**'.(1)

In the aforementioned *hadīth*, the prophet (ﷺ) orders *muslims* to greet one another with *Salām* whenever they meet each other. This would increase the chance of creating mutual love in their hearts and decreases the chance of malice, hatred and aversion to exist amongst them.

The prophet's (ﷺ) order does not entail that greeting other muslims is an obligation(2), it is only a recommended act; whether one is inside a mosque or outside, for the authentic *Sunnah* affirms that one is recommended to greet other *muslims* in the mosque whether they are doing *Salāt* or not.

Ibn 'Umar (ﷺ) said: '**Once, the prophet (ﷺ) went to *Qubā'* to perform *Salāt* in it. A group of *Al-Ansār* came in and greeted him while he was performing *Salāt***'.

Ibn 'Umar said: '**[when Bilāl (ﷺ) told me this,] I asked him about the manner in which the prophet (ﷺ) returned the greeting while he was performing Salāt**'.

He said: '**He spread his hand like this'. Ja'far Ibn 'Awn spread his hand making its palm facing downwards**.(3)

(1) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 5200) through an authentic chain of narrators who are all reliable. Refer to: "As-Silsilah As-Sahīhah" (no. 186)

(2) For more details on evidences concerning this point see: " 'Iqd Az-Zabarjad Fī Tahiyyati 'Ummati Muhammad" (p. 159).

(3) Narrated by: Abū Dāwūd in his "Sunnan" (no. 927) and Ahmad in "Al-Musnad" (vol 2 / p. 30) through an authentic chain of narrators according to the conditions set by the two great shaikhs for the authentic ahādīth. See also: "Silsilat Al-Ahādīth As-Sahīhah" (no. 185).

Both *Imām* Ahmad Ibn Hanbal and *Imām* Ishāq Ibn Rahawiah affirmed the ruling mentioned in the *hadīth*.

Having heard the *hadīth*, *Shaikh* Al-Marwazī said to *Imām* Ahmad: 'Is it permissible that one greets other people while they are performing *Salāt*?'

He answered in the affirmative and then mentioned Bilāl's narration and Ibn 'Umar's inquiry regarding the prophet's (ﷺ) manner of returning the greeting back, to which Bilāl explained that he (ﷺ) used to point with his hand.

Ishāq said: 'It is indeed as *Imām* Ahmad stated'.[(1)]

Al-Qādī Ibn Al-'Arabī held the same view, he said: 'Pointing with one's hand while one is doing *Salāt* may be done for: returning others' greeting, something unusual takes place during *Salāt* or for a dire necessity the praying person needs to satisfy. As for the first case, it was affirmed in many authentic narrations one of which states that the prophet (ﷺ) did so while he was doing *Salāt* in *Qubā'* and other mosques'.[(2)]

As for greeting others after performing *Salāt*, it is clearly stated in Abī Hurairah's (ؓ) *hadīth*. He (ؓ) said that 'once, the prophet (ﷺ) entered the mosque. Then a man came afterwards, did *Salāt*, headed towards the prophet (ﷺ) and greeted him. The prophet (ﷺ) returned the greeting and then asked the man to repeat his *Salāt* and said: 'You have not performed your *Salāt* [properly]'. The man repeated his *Salāt* in the same manner he did earlier. Then he came to the prophet (ﷺ) (and the same conversation took place three times)'.

This *hadīth* was narrated by the two *shaikhs* and many other *hadīth* scholars.[(3)]

Al-Albānī said: 'Siddīq Hasan Khān in his "Nuzulul Abrār"[(4)] considered the aforementioned *hadīth* to be a hard evidence for the

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(1) "Masā'il Al-Marwazī" (p. 22).
(2) "'Āridat Al-Ahwathī" (vol. 2 / pp. 162).
(3) Its authentic narrations were mentioned earlier.
(4) (pp. 350-1).

recommendation of greeting others more than once if one meets them so often'.

He [i.e. Al-Albānī] also said: 'The *hadīth* also indicates the legality of greeting others inside a mosque as is affirmed in the *hadīth* that stated that an *Ansār* group greeted the prophet (ﷺ) inside *Qubā'* mosque. Despite all these evidences, some fanatics pay no attention to this *Sunnah*; denying it to be of the prophet's (ﷺ) *Sunnah* but instead an abhorred act; they enter the mosques and greet none of those inside. Hopefully, after reading these lines, they would adhere to this *Sunnah* and call others to it. Verily, calling others unto *Allāh* (ﷻ) will surely benefit the believers'.(1)

To conclude, greeting others should be done when meeting and departing from them even if the period is very short and whether they are inside a mosque or not.

[2/48] Regretfully, when you meet some people after performing *Salāt* and greet them with "*As-Salām 'Alikum Warahmattullāh*", they instantly say: "*Taqabbala Allāh*" [i.e. may *Allāh* accept your *Salāt* from you] thinking that they have indeed done what is incumbent on them as if they have not heard *Allāh's* (ﷻ) verse:

﴿وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها إن الله كان على كل شيء حسيباً﴾

'**When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, *Allāh* (ﷻ) is Ever a Careful Account Taker of all things**'.(2)

Others even greet other people with "*Taqabbala Allāh*" [instead of *As-Salāmu 'Alikum*] though *Allāh* (ﷻ) says: ﴿تحيتهم يوم يلقونه سلامٌ﴾

'**Their greeting on the Day they shall meet Him will be "*Salām*"**'.(3)

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(1) "Silsilat Al-Ahādīth As-Sahīhah" (vol. 1 / p. 314).
(2) "Sūrat An-Nisā'" (verse no. 86).
(3) "Sūrat Al-Ahzāb" (verse no. 44).

The prophet (ﷺ) said: '**Greet each other with *Salām* so often**',[1] and he (ﷺ) never said: 'say: *Taqabbala Allāh*'!!

None of the *Sahābah* nor the *Salaf* (ﷺ) used to shake hands with those on their left and right sides right after performing *Salāt* saying: "*Taqabbala Allāh*". Had this been done by any of them, it would have been transmitted to us even through weak chains of narrators, and those who are well -versed in every filed of knowledge- going deep into its rulings and who report every act, deed or approval of the prophet (ﷺ) would have reported it to us.[2]

How could this act be of *Sunnah* and many of the well-versed scholars affirmed that shaking hands in the previously described manner is a *Bid'ah*?!

Shaikh Al-'Izz Ibn Abdis Salām said: 'Shaking hands [with other praying *muslims*] after [performing] *Fajr Salāt* and *'Asr Salāt* is a *Bid'ah*. However, shaking hands when meeting other muslims in the mosque is permissible; but it should take place before performing *Salāt*. After performing *Salāt* the prophet (ﷺ) used to recite the *Athkār*, ask *Allāh's* (ﷻ) forgiveness thrice, then leaves away. It was narrated that he (ﷺ) used to say [after performing *Salāt*] '**O *Allāh* (ﷻ), save me from your torture on the Day You resurrect your bond men**'.[3] Indeed, all goodness is in the following of the prophet (ﷺ)'.[4]

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(1) Narrated by Muslim in his "Sahīh" (no. 54), Ahmad in "Al-Musnad" (vol. 2 / pp. 391, 442, 447 and 495) and many others.

(2) "Tamāmul Kalām Fī Bid'iyyatil Musāfahah Ba'das Salām" (pp. 24-5), and "Al-Masjid Fil Islām" (p. 225).

Shaikh Abdullāh Ibn Abdir Rahmān Al-Jibrīn said: 'Many of those who perform Salāt [in the mosque] stretch their hands to those next to them to shake hands with them saying "Taqabbala Allāh" or "Haraman" [i.e. May Allāh (ﷻ) give you the chance to do Salāt in the Haram of Makkah]. This is indeed a Bid'ah; the Salaf never used to practice it'.

See also: "Majallat Al-Mujtama'" (issue no. 855), the treatise entitled with "Tanbīhāt 'Alā Ba'dil Akhtā' Allatī Yaf'aluhā Ba'dul Musallīna Fī Salātihim".

(3) The words "it was narrated" indicate that the hadīth is weak, but it is not. Shaikh Al-'Izz should have said: 'It is affirmed" or the like. The hadīth is narrated by Muslim in his "Sahīh" (no. 62), At-Tirmithī in "Al-Jāmi'" (no. 3398) and (3399) and Ahmad in "Al-Musnad" (vol. 4 / p. 290).

(4) "The Fatāwā" by Al-Izz Ibn Abdis Salām (pp. 46-7).

At the time of the Shaikh, this *Bid'ah* was only practiced at *Fajr* and *Asr Salawāt*; these days -however- it is practiced after every *Salāt*. Indeed, no might nor power but with *Allāh* (ﷻ).

Shaikh Al-Laknawī said: 'Two things are widespread these days through out the *muslim* countries especially the country from which the *Fitan* [lack of fiath, abandoning Sunnah, … etc.] emerge [i.e. India]. These two things must be totally abandoned; they are:

First: many people do not greet those who are in the mosque when they enter it at dawn; instead, they immediately perform the *Fajr Sunnah Salāt*, do the obligatory *Salāt* and after finishing it and all that which follows it [of *Tasbīh*], they greet one another. This is indeed a hideous act, for greeting others should be done when meeting them -as is affirmed in the authentic narrations- not when sitting with them.

Second: people shake hands with each other after performing *Fajr Salāt*, *'Asr Salāt*, the two *Eids Salāt*, and the *Jumu'ah Salāt* though shaking hands should preferably be done at the time of meeting'.[1]

Having mentioned the disagreement amongst scholars regarding the legality of shaking hands with others immediately after performing *Salāt*, Al-Laknawī added: 'Ibn Hajar Al-Haitamī Ash-Shāfi'ī and Qutbud Dīn Ibn 'Alā'id Dīn Al-Makkī Al-Hanafī were of those who considered such an act as illegal. Al-Fādil Ar-Rūmī in his "Majālisul 'Abrār" considered it a hideous *Bid'ah*; he said: 'Shaking hands with those you meet is a good deed, but doing it after *Jumu'ah Salāt* and the two *Eids Salāt* -as is widespread these days- was not mentioned in the *hadīth* [that recommended spreading *Salām*]. Accordingly; there is no proof that supports such an act. And as we stated earlier: that which depends on no

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(1) "As-Si'āyah Fil Kashf Ammā Fī Sharah Al-Wiqāyah" (p. 264). The author's statement indicates that one could shake hands with the one he did not meet before.

Al-Albānī said in his "Silsilat Al-Ahādīth As-Sahīhah" (vol. 1 / p. 23): 'Shaking hands with others [praying muslims] after performing Salāt is no doubt a Bid'ah except for those who have not meet each other earlier. Then it is a Sunnah'.

[authentic] proof is totally rejected and hence imitation at this point must not take place’.[1]

He also said: ‘The Hanafī, Shāfi‘ī and Mālikī scholars stated clearly that such an act is abhorred and it is even a *Bid‘ah*. In “Al-Multaqat”, the author stated that shaking hands with others after performing *Salāt* is totally detested for the *Sahābah* never shook hands with each other after performing *Salāt*. Besides, this act is one of the *Rāfidah* distinctive features. Ibn Hajar -one of the Shāfi‘ī scholars- said that what people do after performing *Salāt* of shaking each others’ hands is something detested that has no origin in our *Shar‘*’.[2]

Later on, he stated his view clearly saying: ‘In my opinion, all scholars agreed that this act of shaking hands [after performing *Salāt*] has no original basis in the *Shar‘*. However, they disagreed whether it could be classified with the *Makrūh* [detested] acts or the *Mubāh* [permitted] ones. Accordingly, the proper ruling that should be delivered is that it is banned; for repelling evil is given precedence over bringing benefit and by fortiori over *Mubāh*.

Unfortunately, those who practice this act believe that this is a good deed and hence their persistence on doing it and launching war against any opposer. It was also mentioned earlier that persisting on doing that which is *Mubāh* leads to doing the *Makrūh*, with all the more reason persisting on practicing *Bid‘ah* -that has no original basis in the *Shar‘*. No doubt that such an act is totally *Makrūh* -as many scholars stated whose rulings are far away ahead of those who did not scrutinize the narrations they gathered regarding this point; and hence collecting all that which is true and false, such as the compilers of “*Jāmi‘ul Barakāt*”, “*As-Sirājul Munīr*” and “*Matālib Al-Mu’minīn*” -a few to mention. How strange that the author of “Khizānatur Riwāyah” narrated such false narrations in his “Aqdul La’āli” such as: the prophet (ﷺ) said:

(1) The previous reference.
See also: “Ad-Dīnul Khālis” (vol. 4 / p. 314), “Al-Madkhal” (vol. 2 / p. 84) and “As-Sunnan Wal Mubtad‘āt” (pp. 72, 87).

(2) The previous reference.

‘**Shake hands [with each other] after performing *Fajr Salāt* and *Allāh* (ﷻ) will reward you with ten rewards**’ and ‘**Shake hands [with each other] after performing *Asr Salāt* and you will be granted mercy and forgiveness**’. It did not come to the author’s mind that such forged *ahādīth* were fabricated by those who practice such a *Bid‘ah*. Indeed, we belong to *Allāh* (ﷻ), and to Him we shall return’.(1)

[3/48] Lastly, it is worth mentioning here that a *muslim* must not interrupt his *muslim* brother while the latter is reciting *Tasbīh* unless there is a *Shar‘* excuse for doing so.

Unfortunately, some people cause inconvenience for their *muslim* brothers when the former stretch their hands to the latter while they are reciting their *Tasbīh* [after *Salāt*].

At this stage, it is not of wisdom not to stretch your hand for them; for this would be of bad manners which *Islām* abhors. Instead, return the greeting and take your brother’s hand and leniently explain to him that such an act is *Bid‘ah* which the ignorants invented. Verily, many a man returned back to the straight path through good advice. Accordingly, scholars and their students are advised to tread this path when calling unto *Allāh* (ﷻ) for good manners, leniency and benevolence attract people’s hearts to accept the truth willingly. Indeed, the nature of a human being dislikes every act of violence’.(2)

[49] Mistakes regarding reciting Tasbīh:

[1/49] Reciting *Tasbīh* and *Takbīr* after performing *Salāt* is a recommended act of worship not an obligation. Accordingly, one is permitted to leave his praying place before reciting them but following the prophet’s (ﷺ) *Sunnah* is better. It is affirmed that the prophet (ﷺ) used sometimes to say *Tasbīh* ten times, say *Tahmīd*

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(1) “As-Si‘āyah Fil Kashf Ammā Fī Sharh Al-Wiqāyah” (p. 260).
(2) “Tamāmul Kalām Fī Bid‘iyyatil Musāfahah Ba‘das Salām” (p. 23).

ten times and say *Takbīr* ten times. Other times, he (ﷺ) used to recite each of the aforementioned *Athkār* eleven times.(1)

If time is not enough to recite the full *Tasbīh*, one could resort to the tens and hence practicing the *Sunnah* and being able to satisfy one's need.

Dear muslim, may *Allāh* (ﷻ) guide me and you; the variable wordings of the *Athkār* is one of *Allāh's* (ﷻ) bounties on muslims for the numerous benefits one could gain from them, some of which are the following :

(a) Doing an act of worship in variable ways and wordings increases one's concentration while practicing them for if one does a thing so often in the same manner, he is going to do it automatically without paying much attention or being fully given to it, unlike doing it in many different ways.

(b) One may choose the easiest amongst these ways for one reason or the other and hence performing this act of worship so easily.

(c) In every way, there is an extra statement that does not exist in the other and hence appraising *Allāh* (ﷻ) more.

To conclude, some of the *Athkār* recited after *Salāt* have many wordings, when a *muslim* recites any of which, he has indeed done a good deed. It is better though to recite them alternately.

[2/49] In case one wants to leave the mosque [before reciting the *Athkār*], he must not do so before the *Imām* turns away from the direction of *Qiblah*.

Shaikul Islām Ibn Taymiyyah said: 'The *Ma'mūm* should not leave his praying place till the *Imām* moves away from the direction of the *Qiblah*. The period the *Imām* should stay after reciting *Taslīm* facing the *Qiblah* must not exceed the period enough to seek *Allāh's* (ﷻ) forgiveness thrice and say "*Alāhumma Antas Salām,*

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(1) See: "The Fatāwā" by Ibn Taymiyyah (vol. 22 / p. 494) and "Fathul Bārī" (vol. 2 / p. 329).

Waminkas Salām, Tabāraktā Ya Thal Jalali Wal Ikrām". When the *Imām* moves away from his place, one may leave his, and he could also stay and recite the *Athkār*'.(1)

The aforementioned ruling of Ibn Taymiyyah rests on the prophet's (ﷺ) *hadīth* -narrated by Muslim in his "*Sahīh*" traced back to Anas (رضي الله عنه)- which states: **'O people! Verily, I am your *Imām*, so do not preced me in *Rukū'*, *Sujūd*, *Qiyām* or leaving [the praying place]'**.(2)

[3/49] When one sits at the end of *Salāt* and recites *du'ā'*, one should commit oneself to the affirmed, authentic *Athkār* mentioned in the prophet's (ﷺ) *ahādīth* which are reported in the *Sunnah* compilations such as: The *Sihāh*, *Sunnan*, and *Masānīd*. He (ﷺ) used to recite them at the end of his *Salāt* before *Taslīm* and used to teach them to his *Sahābah* and order them to recite them.

No doubt that reciting *du'ā'* immediately after *Salāt*; after talking to *Allāh* (ﷻ), is not proper; that is why the prophet (ﷺ) used to recite *du'ā'* in his *Salāt* and during talking to his *Rabb*; this would be more proper.(3)

Shaikh Ibn Bāz said: 'It is not proved that the prophet (ﷺ) used to raise his hands [to recite *du'ā'*] after performing the obligatory *Salāt*, nor did his *Sahābah* (رضي الله عنهم). Accordingly, what people do of raising their hands after performing *Salāt* to recite *du'ā'* is a *Bid'ah*'.(4)

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(1) "Al-Fatāwā" by Ibn Taymiyyah (vol. 22 / p. 505) and "Tamāmul Minnah" (pp. 280-1).

(2) Narrated by Muslim in his "Sahīh" (no. 426).

The word "leaving" in the hadīth was also interpreted as reciting Taslīm.

Ibn Khuzimah entitled a whole chapter in his "Sahīh" (vol. 3 / p. 107 / no. 1716) with: "The warning against leaving Salāt [i.e. the praying place] before the Imām does".

In "Naylul Awtār" (vol. 3 / pp. 173-4), it is clearly stated that the interpretation of the word "leaving" in the hadīth is "to leave one's praying place before the Imām does".

(3) See: "Fatāwā" Ibn Taymiyyah (vol. 22 / p. 500).

(4) "Al-Fatāwā" (vol. 1 / p. 74).

[4/49] The prophet (ﷺ) used to recite Tasbīh using his [right hand] fingers.

Abdullāh Ibn Amr said: 'I saw the prophet (ﷺ) recite his *Tasbīh* using his right hand'.(1)

Accordingly, reciting *Tasbīh* using one's right hand is much better than doing it with the left or both hands and also better than using the rosary for using the latter contradicts the prophet's (ﷺ) order. He (ﷺ) addressed a group of women saying: '**Recite *Tasbīh*, *Tahlīl*, *Taqdīs* and never forget *Tawhīd* -In other narration: [and ask *Allāh's* (ﷻ)] *Rahmah*- and use your fingers to do so for they will be called to account and testify [for you]**'.(2)

Regarding the point of using the rosary in *Tasbīh*, Shaikh Ibn Baz said: 'It is better to leave it for some of the well-versed scholars detested using it, using one's fingers is much better for the prophet (ﷺ) used to do so'.(3)

I believe that the Shaikh's ruling is true specially after doing *Salāt* for the prophet (ﷺ) ordered *muslims* to use their fingers for they will be called to account and will testify.

Shaikh Al-Albānī said: 'Suffice it to say that using the rosary caused -or about to cause- the disappearance of one of the prophet's (ﷺ) *Sunnah* which is using one's fingers, taking into consideration that the '*Ulamah* agreed that the *Sunnah* is much more better'.(4)

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(1) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1502), At-Trimithī in "Al-Jāmi'" (no. 3486), Al-Hākim in his "Al-Mustadrak" (vol. 1 / p. 547) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 2 / p. 253). The hadīth's chain of narrators is authentic. Ath-Thahabī considered the hadīth to be authentic and At-Tirmithī considered it a good one.

(2) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1501) and other scholars. Al-Hākim considered the hadīth authentic and so did Ath-Thahabī. Both An-Nawawī and Al-'Asqalānī considered it a good one. A narration traced back to 'Aishah supports it - as mentioned by Al-Albābnī in his "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (vol. 1 / p. 112).

(3) "Al-Fatāwā" (vol. 1 / p. 76).

(4) "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (vol. 1 / p. 117). The Shaikh discussed this issue in details, pay heed to his words.

[5/49] It is clearly stated in Ka'bs Ibn Ujrah's *hadīth* -narrated by Muslim in his "Sahīh"(1)- that **reciting *Tasbīh* and other *Athkār* should be done after performing the compulsory *Salāt***. Accordingly, one must not proceed the *Fard* [compulsory] *Salāt* with *Nāfilah* [optional] *Salāt* immediately. One should separate between them by reciting the affirmed authentic *Athkār*.

Disagreement, however, took place as to whether proceeding the *Fard* [obligatory] with the *Sunnah* is considered a separation between *Salāt* and *thikr*. Al-Hāfith Ibn Hajar casted doubt on it.(2)

[50] Prostrating oneself for reciting Du'ā' after performing Salāt:

Some people prostrate themselves after performing *Salāt* in order to recite their *Du'ā'*. This prostration has no origin in the *Shar'*, nor was transmitted to be done by the prophet (ﷺ) nor his *Sahābah*. It is better for a *muslim* to call unto *Allāh* (ﷻ) while being in *Salāt* as is affirmed to be done [by the prophet (ﷺ)]. This was mentioned in the "Tatimmah" and was commented on by Abū Shāmah who said: 'Prostration being a way of seeking approach with *Allāh* (ﷻ) in *Salāt* does not entail that it is so outside it, just like *Rukū'*'.(3)

Al-Izz Ibn Abdis Salām said: 'There is nothing in the *Shar'* that affirms that seeking approach with *Allāh* (ﷻ) could be gained through performing one single prostration which has no reason. Doing acts of worship that bring one nearer to *Allāh* (ﷻ) has its reasons, conditions, times and articles without any of which; these

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(1) The hadīth states: '**Successors which if recited after performing every Salāt, one would never loose: thirty three times Tasbīh, thirty three times Tahmīd and thirty four times Takbīr**'. Narrated by Muslim in his "Sahīh" (no. 596).

The hadīth states clearly that these Athkār should be recited after performing Salāt -whether this Salāt is followed by Sunnah Salāt or not. Those who held that these Athkār sould be recited after Sunnah Salāt depend on no proof, besides contradicting the aforementioned hadīth. May Allāh (ﷻ) guide us to the truth. This opinion is held by Shaikh Al-Albānī. See: "Silsilat Al-Ahādīth As-Sahīhah" (vol. 1 / p. 162) and (vol. 1 / p. 333).

(2) See: "Fathul Bārī" (vol. 2 / p. 328).

(3) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 58).

acts would be null and void. For example, one can not seek approach with *Allāh* (ﷻ) by standing on *'Arafah* or *Muzdalifah* and throwing the pebbles or going between *Safā* and *Marwā* without indulging in a certain act of worship that takes place at a certain time and has its non causes and conditions [i.e. *Hajj* or *'Umrah*]. Similarly, one may not seek approach with *Allāh* (ﷻ) by doing a single prostration though it is considered an act of worship when done in its proper time and has a proper *Shar'* cause. And seeking approach with *Allāh* (ﷻ) may be not be done by doing *Salāt* or Siyām any time one whishes.

Indeed, those who are ignorant seek approach with *Allāh* (ﷻ) through doing acts that move them away from *Allāh* (ﷻ) while they know not'.(1)

To conclude, according to the *Shar'*, one may seek approach with *Allāh* (ﷻ) through prostration done only in Salāt or done for a certain purpose such as the two prostrations of forgetfulness, the prostration of giving thanks to Allāh (ﷻ) or when reciting *Sajdah Āyah*.

Both Imām Al-Haramain Abul Ma'ālī and Al-Gazālī and many others denied doing the two prostrations. Al-Gazālī even held that none of the *'Ulamah* believed that even a single prostration is incumbent on the one who vows to do it. Regarding this, two opinions were held, the first: one could perform one additional *Rak'ah* in his *Salāt*. The second: this vow is considered as a nonsense discourse.(2)

This *Bid'ah* was born out from that which some *Sūfis* believe in that every praying person is recommended to prostrate one prostration of forgetfulness to make up for the forgetfulness of the heart one would certainly fall in during one's *Salāt*. And since this forgetfulness is caused by *Shaitān* one must move him away strongly [i.e. through performing prostration]!!

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(1) " 'Ilmiyyah" (pp. 7-8) and see also the previous reference.

(2) See: "Al-Bā'ith" (pp. 57-8), Al-Wajīz" (vol. 2 / p. 234), "Musājalah 'Ilmiyyah" (pp. 7-8), "Islāhul Masājid" (p. 84) and "Al-Masjid Fil Islām" (pp. 227-8).

No doubt that it is *Shaitān* who insinuated into these *Sūfis* such a *Bid'ah* by decorating for them the act of inventing new worship in religion. And since the only way through which *Salāt* is performed is by totally following [the prophet's (ﷺ) manner], the well-versed *Imāms* considered this extra prostration as *Bid'ah*.

[51] Chatting after 'Ishā' Salāt:

Abū Barzah (ﷺ) said that '**The prophet (ﷺ) used to hate sleeping before [performing] *'Ishā' Salāt* and chatting after it**'.(1)

Abdullāh Ibn Mas'ūd (ﷺ) narrated that the prophet (ﷺ) said: '**No one should stay awake late at night after performing *'Ishā' Salāt* except a traveler and a praying person**'.(2)

According to the aforementioned *ahādīth*, spending the time after performing *'Ishā' Salāt* in chatting is detested unless for discussing something needed.

This ruling rests on several rationales:

The first: Not to abandon *Qiyāmul Lail*.

Ibn Khuzaimah said: 'I strongly believe that he (ﷺ) detested that one wastes one's time chatting [after performing *'Ishā' Salāt*] because doing so prevents one from performing *Qiyāmul Lail* for one will surely oversleep and will not wake up on time and if one does, one will not be active enough to perform *Qiyāmul Lail*.(3)

The second: If one spends the first hours of the night chatting, then sleeps deeply, one would miss the *Fajr Salāt*(4) or at least miss

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(1) Narrated by Al-Bukhārī in his "Sahīh" (no. 568), Muslim in his "Sahīh" (no. 647), Ahmad in "Al-Musnad" (vol. 4 / pp. 420, 423, 424) and Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 280) and many others.

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 1 / pp. 444, 421, 463 and 375), At-Tayālisī in "Al-Musnad" (vol. 1 / p. 73), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 1 / p. 452), Abū Nu'aim in "Al-Hilyah" (vol. 4 / p. 198) and Al-Marwazī in "Ta'thīm Qadrus Salāt" (no. 109). The hadīth is authentic.

(3) "Sahīh Ibn Kuzaimah" (vol. 2 / p. 292).

(4) "Fathul Bārī" (vol. 2 / p. 49).

the *Salāt* with the congregation in the mosque; both are grave sins for missing either is one of the characteristics of the hypocrites.

Accordingly, every *muslim* should be keen to attend the congregation in the mosque when *Salāt* is due and avoid abandoning it. It is incumbent on the *Imāms* of the mosques to encourage *muslims* to attend the congregational *Salāt* and warn them against *Allāh's* (ﷻ) punishment and wrath.

Shaikh Ibn Bāz said: 'It is impermissible for a *muslim* to stay awake late at night even for reading *Qur'ān* or seeking knowledge, if doing so makes him miss *Fajr Salāt* with the congregation or miss the *Salāt* itself at its due time. The matter is even worse if one spends the night watching television, playing cards or the like!!

Whoever does so has incurred a sin upon himself and deserves *Allāh's* (ﷻ) punishment and the punishment of those in authority in order to get back to the right path'.(1)

The third: Some of the well-versed scholars believed that the prophet (ﷺ) warned against staying awake late at night after performing *'Ishā' Salāt* because after one's sins are forgiven due to performing *Salāt*, it is not proper to chat with others lest one articulate words that incur sins on oneself. One should preferably go to sleep immediately after being completely free of sins.(2)

Sufyān Ibn 'Uyaynah said: 'Having performed *'Ishā' Salāt*, I talked [with my companions] then I thought I should not go to sleep as shuch. Accordingly, I performed *Wudū'*, performed two *Rak'ahs Salāt* and asked *Allāh's* (ﷻ) forgiveness. I have not told you this to seek your praise but that you do the same'.(3)

Al-Qāsim Ibn Abī Ayyūb said: 'Sa'īd Ibn Jubair used to perform four *Rak'ah Salāt* after performing *'Ishā' Salāt*. Then when I speak to him while being with him at home he would never talk back to me'.(4)

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(1) "Al-Fatāwā" (vol. 1 / p. 92).
(2) "Ta'thīm Qadris Salāt" (vol. 1 / pp. 166-7).
(3) Narrated by: Al-Marwazī in "Ta'thīm Qadris Salāt" (no. 113).
(4) Narrated by: Al-Marwazī in "Ta'thīm Qadris Salāt" (no. 114).

Khaithamah said: 'They [i.e. *Sahābah*] preferred that one goes to sleep immediately after doing *Witr Salāt*'.(1)

[52] Reciting Tasbīh and du'ā' in congregation causing inconvenience for those who are praying:

[1/52] It is not of *Sunnah* that people sit after performing *Salāt* in order to recite *Athkār* and *Du'ā'* -whether affirmed in *Sunnah* or not- in congregation raising their voices -as is the habit in some countries. This hideous habit turned to be a religious ritual for some people that they reproach whoever denies it. Indeed, this *Munkar* should be denied.

In his "As-Sunnan Wal Mubtada'āt", the author said: 'Asking *Allāh's* (ﷻ) forgiveness after performing *Salāt* in congregation is a *Bid'ah*'.

It is also a Bid'ah to say after asking *Allāh's* (ﷻ) forgiveness: '*Yā Arhamar Rāhimīn Irhamnā*' [O the Most merciful of those who are merciful ! have mercy on us] in congregation. It is also detested that one performs the *Sunnah Salāt* immediately after doing the *Fard* without separating between them -as mentioned in the *hadīth* narrated by Muslim.

It also a *Bid'ah* to: proceed *Salāt* with reciting *Al-Fātihah* as a way of showing honor to the prophet (ﷺ), recite '*Allāhumma Ajirnī Minan Nār*' [O *Allāh* (ﷻ) save me from hell-fire] seven times in congregation after performing *Fajr Salāt* and to add the following statement to the aforementioned *du'ā'* '*Wamin 'Athābin Nār, Bifadlika Yā 'Azīzu Yā Gaffār*'(2) [i.e. and from the torture of hell through Your Bounty, O Almighty, O Forgiver].

Ash-Shātibī said: 'The prophet (ﷺ) used not always to recite his *du'ā'* and *Thikr* in a loud voice after performing *Salāt* unless for the purpose of teaching them to people.

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(1) Narrated by: Al-Marwazī in "Qiyāmul Lail" (p. 102) and "Ta'thīm Qadris Salāt" (no. 115).
(2) "As-Sunnan Wal Mubtad'āt" (p. 70).

Had raising the voice with *Thikr* been practiced by him (ﷺ), it would have been the *Sunnah* which all *'Ulamah* would inescapably follow for it was indeed of the prophet's (ﷺ) characteristics to perform acts of worship continuously and publicly [so people could learn them] -as some *'Ulamah* mentioned. If it were raised that 'had the prophet's (ﷺ) *du'ā'* been recited secretly by him (ﷺ), we would not have known about it', the answer would be that his (ﷺ) acts of worship would certainly be displayed accidentally or intentionally so that *muslims* learn them'(1) -as is affirmed in Ibn Abbās's (ﷺ) *hadīth* -narrated by Al-Bukhārī- which states: '**It was well known at the prophet's (ﷺ) time to recite *Athkār* loudly after performing *Fard Salāt***'.(2)

An-Nawawī said: 'Ash-Shāfi'ī interpreted the *hadīth* that the *Sahābah* raised their voices with *Thikr* only for a short period of time as a sign of showing its superiority, but this does not entail that they always raised their voices with it. Accordingly, the proper way is that both the *Imām* and *Ma'mūm* recite the *Thikr* secretly unless there is a need to teach it to other people'.(3)

Ibn Battāl said: 'It is reported in the 'Utbiyyah that *Imām* Mālik held that this act is a *Bid'ah*'.(4)

Ash-Shātibī said: 'Reciting the *Du'ā'* in congregation always was not of the prophet's (ﷺ) deed, orders or approvals'.(5)

[2/52] Ibn Al-Qayyim said: '**As for reciting *du'ā'* after *Taslīm* facing the direction of the *Qiblah* or the *Ma'mūmīn*, it is not of the prophet's (ﷺ) *Sunnah* in the first place**, nor was it reported to be so through authentic or good chains of narrators. It was not also the prophet's (ﷺ) nor his *Sahābah's* practice to say *du'ā'* after *Fajr* or *Asr Salawāt* nor did he (ﷺ) instruct his *Ummah* to do so. It is

(1) "Al-I'tisām" (vol. 1 / p. 351).
(2) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 2 / pp. 324-5) (no. 841, 842) and Abū Dāwūd in his "Sunnan" (no. 1002) and (no. 1003).
(3) "Fathul Bārī" (vol. 2 / p. 326).
(4) Previous Reference.
(5) "Al-I'tisām" (vol. 1 / p. 352).

only those who substituted *Sunnah* with *Bid'ah* who approve such an act. *Allāh* (ﷻ) knows what is best.

The prophet (ﷺ) used to recite all the *du'ā's* related to *Salāt* during *Salāt* itself and he (ﷺ) ordered his *Sahābah* to do the same. This is indeed what should be done for a *muslim* talks with his *Rabb* during *Salāt* and this talk ceases when one finishes *Salāt* and recites *Taslīm*; his meeting with his *Rabb* ends. How could a muslim abandon asking his Rabb while being so near to Him and adopt this act after his departure?!! Accordingly, a *muslim* should do the opposite'.(1)

A *muslim* should say the *Istighfār* thrice, *Tahmīd*, *Tahlīl*, and *Takbīr* thirty three times each, secretly after performing *Salāt* in whatever position a *muslim* is: standing, sitting or walking. Reciting these *Athkār* in congregation in a loud voice is *Bid'ah* to which people got used. Were any other act of worship -such as *Tahiyyatul Masjid*- to be done in the aforementioned manner, people would strongly condemn it.(2)

[3/52] It is also a *Bid'ah* to recite a special kind of *Thikr* after every *Taslīm* in *Qiyāmul Lail* in *Ramadān* raising voices with it following one tone.

[53] Passing in front of (a) praying person(s):

Ibn 'Umar (ﷺ) narrated that the prophet (ﷺ) said: '**Never perform *Salāt* but towards a *Sutrah*. And never let any one pass in front of you; if he insists on passing, fight him for the *Qarīn* [i.e. *Shaitān*] is accompanying him**'.(3)

Abū Sa'īd Al-Khudrī said: the prophet (ﷺ) said: '**Whenever one performs *Salāt*, one should do so towards a *Sutrah* and should come close to it and let no one pass between him and the *Sutrah*. Whoever wants to pass; fight him for he is *Shaitān***'.(4)

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(1) "Zādul Ma'ād" (vol. 1 / p. 66).
(2) "Fatāwā" by Muhammad Rashīd Ridā (vol. 4 / pp. 1358-9).
(3) The hadīth's chains of narrators were mentioned earlier.
(4) The hadīth's chains of narrators were mentioned earlier.

Abū Sālih said: 'I once saw Abū Sa'īd Al-Khudrī performing *Salāt* towards a *Sutrah* lest people pass in front of him and this was on Friday. A young man from Banī Mu'ait wanted to pass between him and his *Sutrah* but Abū Sa'īd pushed him back. The young man could find no alternative but to pass in front of Abū Sa'īd. And again, Abū Sa'īd pushed him back by the chest more strongly than before -getting angry with Abū Sa'īd- the young man went to complain to Marwān. Abū Sa'īd followed him to Marwān. The latter inquired: 'What is the matter between you and your nephew Abū Sa'īd?' He said: 'I heard the prophet (ﷺ) say: (the *hadīth*)'.[1]

The two aforementioned *ahādīth* state the legality of pushing back the one who tries to pass in front of a praying person. The *Fuqahā'* stated that "pushing back" should be done in the most lenient way at first, if the passer by insists on passing, the praying person can resort to the most aggrisive way even if this leads to the passer's death; just like fighting the one who wants to kill you or rob your money. This kind of fighting is permissible and no compensation is to be paid.[2]

Qādī Iyād said: 'They [i.e. the *'Ulamah*] agreed that the prophet's (ﷺ) *hadīth* does not entail to fight the passer by with a weapon nor with any thing that causes his death. If one pushes him and this push caused his death, no punishment is to be executed -as unanimously agreed amongst scholars.

The *'Ulamah*, however, disagreed as whether blood money is to be paid or not; *Imām* Mālik reportedly held the two opinions.

The *'Ulamah* also agreed that the praying person is not permitted to walk towards the passer by to push him back; he should do so from his place for walking while doing *Salāt* is a more grievous deed than being passed by from a far away distance. One is permitted to push the passer by back according to how far one's hand could reach and this is the reason why a praying person

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(1) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 1 / pp. 581-2) (no. 509).
(2) See: "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / p. 223), "Fathul Bārī" (vol. 1 / p. 583) and "Al-Muhallā" (vol. 3 / p. 132).

should come close to his *Sutrah*. If the passer by is a little bit far, a praying person could make a gesture or recite *Tasbīh* [to attract his attention not to do so].

The *'Ulamah* also agreed that if one passed in front of another, the latter must not force the former to go backwards for this would be considered a second passing. There is a narration traced back to the *Salaf* that the praying person could do so and some of the *Salaf* interpreted this narration in a way that complies with the *hadīth*.(1)

The prophet (ﷺ) stated the gravity of the sin one would incur upon oneself if he/she passes before the hands of a praying *muslim*. He (ﷺ) said: '**Had the passer by in front of the praying *muslim* known the gravity of his sin, he would prefer to stand for forty [days, months or years] than to pass before him**'.

Abun Nadr -one of the *hadīth's* narrators- said: **'I don't know whether he (ﷺ) said: forty days, months or years**'.(2)

The *hadīth* clearly states that had the one who passes before the hands of a prying person known the magnitude of sin he incurred upon himself, he would have preferred to stand for fourty than to commit this evil deed. Indeed this is severe threat.(3)

The Sahābah recognized the gravity of this sin, that some of them even considered it similar to worshipping idols, quoting some verses from the Holy *Qur'ān*!!

'Abdullāh Ibn Buraidah (رضي الله عنه) said: 'My farther once saw some people passing in front of others while they were doing *Salāt*. He then said: 'Indeed, when these people's children grow up, they would say: Verily! We found our fathers doing this''.(4)

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(1) Narrated by: An-Nawawī in "Sharh Sahīh Muslim" (vol. 4 / p. 223) and said: 'This is the end of that which Al-Qādī stated. How valuable it is'.

(2) Narrated by: Al-Bukhārī in the "Sahīh" (vol. 1 / p. 584) (no. 510) and Muslim in his "Sahīh" (vol. 1 / p. 363) (no. 507). Ath-Thhabī also narrated it in his book "Al-Kabā'ir" (p. 226) in a chapter titled with: "What might be considered of the Kabā'ir".

(3) "Sharh Sahīh Muslim" by An-Nawawī (vol. 4 / p. 225) and "Fathul Bārī" (vol. 1 / p. 585).

(4) Narrated by Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 283) and its chain of narration is authentic.

Wabrah said: ‘I have never seen a person who hates that one passes before him while doing *Salāt* more than Ibrāhīm An-Nakh‘ī and Abdur Rahmān Ibn Al-Aswad’.(1)

[1/53] The apparent meaning of the general statement in the *hadīth* “before the hands of the praying person” is that passing in front of a praying person is prohibited whether the latter is performing *Salāt* towards a *Sutrah* or not, for the prophet (ﷺ) did not distinguish between the two cases.

‘Some held that one is permitted to pass in front of a praying person if the latter ignored placing a *Sutrah* in front of him such as: doing *Salāt* in a street or in the entrances people use. This opinion; however, rests on no hard evidence at all; it is not even a view of any of the *Salaf*. And the more worth it; it contradicts the meaning stated in the *hadīth* that ‘the one who passes in front of a praying person would prefer to stand for forty years than to pass’. Is there any praying person whose *Salāt* extends forty minutes the thing that would cause inconvenience for other people and hence the need to deliver such a ruling in *Allāh’s* (ﷻ) religion by a mere opinion and so considering such an act as not one of the *Kabā’ir* [grave sins]?! O *Allāh* (ﷻ) we are free of letting the rein loose for the opinions of mind when dealing with your religion and [O *Allāh* (ﷻ)] we ask You to help us commit ourselves to Your rulings and not go beyond your limits’.(2)

[2/53] The prohibition in the *hadīth* is specified with “passing before the hands of the praying person”.

The words “before the hands of the praying person” mean in front of him and being close to him. The word “hands” is used figuratively since all the acts one does during *Salāt* are done using one’s hands. There was a disagreement regarding the distance one must not pass beyond in front of a praying person. Some limited it

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(1) Narrated by Ibn Abī Shaibah in “Al-Musannaf” (vol. 1 / p. 284) through a good chain of narrators.

(2) “Ahkāmus Sutrah” (p. 116). See also: “Tamāmul Minnah” (pp. 303-4) and “Fatāwā Muhammad Rashīd Ridā” (vol. 1 / p. 32).

to one's prostration spot. Others to three cubits. Others said: 'The distance which one must not go beyond is equal to that when a stone is thrown'.[1]

The farther the passer in front of a praying person is -in case the latter ignored putting a *Sutarh*- the safer he would be of sin for in this case one is not considered passing in front of him, just like the one who passes beyond the *Sutarh*.[2]

Ibn Hazm said: 'If the distance between the one who passes in front of the praying person and the praying person is more than three cubits, the former will not incur a sin upon himself and the latter needn't push him back, and vice versa.

In case the *Sutrah* is so close to the praying person; i.e. the distance between them is less than three cubits, then there is no sin on the one who passes beyond or over it'.[3]

He also said: 'I have not found any evidence regarding this distance to be more than that. Accordingly, this distance is the maximum that one must not go beyond'.[4]

The aforementioned distance is a fixed one that should be taken into consideration for if the distance was to be measured according to the point of one's *Rukū'* or *Sujūd*, different measures will surely come out since people differ in their heights. And as we have affirmed earlier that a praying person should put a *Sutrah* in front of him and should not stand away from it, the farthest point permitted is three cubits. This distance explains the prophet's (ﷺ) words: "within his hands' outreach". The prophet (ﷺ) also ordered us not to let any one pass in front of us while doing *Salāt* and *Allāh* (ﷻ) burdens not our souls with that they could bear not. While in the sitting position in *Salāt*, one can not push back any one passing in front of him more than three cubits ahead. This all affirms what

(1) "Fathul Bārī" (vol. 1 / p. 585).
(2) Shaikh Abdil Azīz Ibn Bāz commentary on "Fathul Bārī" (vol. 1 / p. 582).
(3) "Al-Muhallā" (vol. 1 / p. 261).
(4) "Al-Muhallā" (vol. 1 / p. 263).

has been established besides being the opinion of most of scholars.(1)

It is worth mentioning here that:

[3/53] Passing in front of a praying person diminishes his reward for *Salāt*.

Abdullāh Ibn Mas'ūd (ﷺ) said: '**Do your best not to let any one pass in front of you while doing *Salāt* for the passer by diminishes the praying person's reward**'.(2)

It is also narrated that 'he [i.e. Abdullāh (ﷺ)] used to take hold of the one passing in front of him and then push him away and [after *Salāt*] say to him: '**A praying person looses half of his reward for *Salāt* when one passes in front of him**'.(3)

'Umar (ﷺ) said: '**Had the praying person known how much he looses of reward when one passes in front of him, he would never perform *Salāt* but towards a *Sutrah***'.(4)

Commenting on the two previously mentioned statements of Abdullāh and 'Umar (ﷺ), the great, well-versed Ibn Hajar said: 'These two statements indicate that the act of pushing away is due to some imperfection caused to one's *Salāt* not due to something related to the passer by. Though these two statements are traced back to two great *Sahābah*, they are legally treated as the *ahādīth* traced back to the prophet (ﷺ), for such rulings are not mere opinions [but things surely taken from the prophet (ﷺ)]'.(5)

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(1) "Ahkāmus Sutrah" (pp. 54-5). See also: "Muhammad's Rashīd Ridā" Fatāwā (vol. 1 / p. 32).

(2) Narrated by: Abdir Razāq in his "Musannaf" (vol. 2 / pp. 24-5), Ibn Abī Shaibah in his "Musannaf" (vol. 1 / p. 283) and Al-Tabarānī in "Al-Mu'jam Al-Kabīr" (vol. 9 / pp. 298-9). The hadīth's chain of narrators is authentic.

(3) Narrated by: Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 282), Abdir Razāq in his "Musannaf" (vol. 2 / p. 25) and through the same chain of narrators; it was narrated by At-Tabarānī in "Al-Mu'jam Al-Kabīr" (vol. 9 / p. 299).

(4) Narrated by: Abū Nu'aim Al-Fadl Ibn Dakīn in the chapter about "Salāt" as mentioned in "Fathul Bārī" (vol. 1 / p. 584) and a similar narration by Abdir Razāq in his "Musannaf" (vol. 2 / p. 24).

(5) "Fathul Bārī" (vol. 1 / p. 584).

[4/53] Passing in front of the one doing *Salāt* nullifies the *Salāt* itself -in some cases.

Abū Hurairah (ﷺ) related that the prophet (ﷺ) said: '***Salāt* is rendered null and void if a woman, a donkey or a black dog passes in front of the one doing *Salāt* unless the latter puts a *Sutrah* the height of which is like that of a saddle**'.(1)

Another similar narration related by Ibn 'Abbās (ﷺ) that the prophet (ﷺ) said: '***Salāt* is considered null and void if a black dog or a mature woman passes in front of the one doing *Salāt***'.(2)

Stating these three must be for a certain purpose and a feature not found in others. It was mentioned earlier that one losses some of his *Salāt's* reward if others pass in front of him and these three stated in the *hadīth* do more than that; they render one's *Salāt* as null and void.(3)

Be ware, dear brother, of loosing the reward of your *Salāt* by letting any of these three stated pass between you and your *Sutrah*.

[5/53] 'Some people held that it is allowed for those carrying the dead to pass in front of a praying person. This opinion is not, however, held by any of the well-versed scholars -as far as I know- for no hard evidence supports it. Some claim that this could be done if one is carrying a dead and wants to bury it. Those who carry the dead could take any other way. Besides, people could perform the Funeral *Salāt* any where and not necessarily in a mosque. The *Sunnah* is to perform the Funeral *Salāt* in a special *Musallā*. Some scholars even held that it is impermissible to perform the funeral *Salāt* in the mosque but there is no scope to refute this opinion here. In many occasions, people delay burying

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(1) Narrated by: Muslim in his "Sahīh" (vol. 4 / p. 228 -with the Sharh).

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 1 / p. 347), An-Nasā'ī in "Al-Mujrabā" (vol. 2 / p. 64), Ibn Khuzaimah in "As-Sahīh" (vol. 2 / p. 2), Ibn Hibbān in "As-Sahīh" (vol. 4 / p. 53), Ibn Mājah in "As-Sunnan" (no. 703). The hadīth is authentic.

(3) Shaikh Muhammad Ibn Rizq Ibn Tarhūnī in his invaluable book "Ahkāmus Sutrah" (p. 75 ...) mentioned in details the cases in which one's Salāt is rendered null and void. Pay heed to his words.

the dead for trivial reasons for which they have no legal evidence from *Allāh* (ﷻ) and when it comes to laws set by *Allāh* (ﷻ); how strange, they are easily violated in order to bury the dead -as they claim.

Hypothetically speaking, were there any inconsistency between passing in front of a praying person and delaying burying the dead, the latter is considered a minor sin while the former is considered a *Kabīrah* [major sin].[1]

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(1) "Ahkāmus Sutrah" (pp. 116-7).

Chapter Six
Mistakes regarding Friday Salāt and the threat against abandoning it

* Prelude.

* Abandoning Friday *Salāt* by thousands of football-matches fans.

* Abandoning Friday *Salāt* by the guards of kings and Sultans and standing at the mosque entrances holding weapons instead.

* Abandoning the Friday *Salāt* and other congregational *Salāt* by the bridegroom.

* Going on picnics instead of attending Friday *Salāt*.
* Mistakes that diminish or cause to loss the reward of doing the Friday *Salāt* such as: attending the *Salāt* so late, not applying perfume and using the *siwāk*, talking when the *khatīb* is delivering the speech, busing one self with: {providing people with water, raising funds, talking to others, reciting *Tasbih* or *Qur'an*, returning greetings back to others and asking Allah's (ﷻ) bless for those who sneeze}, sleeping during the *khutbah* [speech], turning one's back to the *Imām* or the *Qiblah*, playing with pebbles or the rosary or walking between other sitting people and hence causing inconvenience.

* Performing *Sunnah* - *Salāt* before performing Friday *Salāt*.

* Mistakes regarding *Tahiyyatul Masjid*:-
  (Leaving it when the *Imam* is delivering his speech, the *khatīb's* order to those who come late not to do it, doing it when the *khatīb* sits between the two *khutbahs*, and delaying

performing it in order to repeat after *Mu'athin* the *Athan* and then start doing it when the *khatīb* starts his *khutbah*).

* Miscellaneous mistakes done by the *khatīb*:-
  (Prelude, verbal mistakes, practical mistakes, mistakes done in *Salāt*).

* Mistakes regarding the post-*Sunnah Salāt*.

Prelude:

1- Abū Hurairah (ﷺ) narrated that the prophet (ﷺ) said: '**One of you would raise his *Subbah* a mile or two away from his home but finds no grass then goes further. When Friday *Salāt* is due; he does not attend it, then the second *Friday*, then the third one till his heart is sealed [from all goodness]**'.(1)

This is indeed a severe threat against the one who abandons Friday *Salāt* in order to raise his *Subbah* of sheep or camel, getting far away from the mosque then misses the *Salāt*.

The *Subbah* is the herd of horses, camels or sheep between twenty and thirty, and it is said that it is between ten and forty heads.(2)

2- Abū Hurairah (ﷺ) and Ibn 'Umar (ﷺ) said that they heard the prophet (ﷺ) say while standing on his pulbit: '**Either those who abandon attending Friday *Salāt* stop doing so, or *Allāh* (ﷻ) will seal their hearts [from all goodness] and then they would become of the *Ghāfilīn***'.(3)

[The *ghāfilīn* are those whose hearts know no good].

3- Ibn Mas'ud (ﷺ) narrated that the prophet (ﷺ) addressed those who do not present themselves on Friday *Salāt*: '**I was about to order a man to lead people in *Salāt* then burn the houses of those men who do not present themselves on Friday *Salāt***'.(4)

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(1) Narrated by: Ibn Khuzaimah in his "Sahīh" (vol. 3 / p. 177) (no. 1859), Ibn Mājah in "As-Sunnan" (vol. 1 / p. 357) (no. 1127) and Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 292).
In "At-Targhīb Wat Tarhīb" (vol. 1 / p. 308), Al-Munthirī said: 'This hadīth was narrated by Ibn Mājah through a sound chain of narrators'. Al-Albānī considered it to be a good hadīth in "Sahīh Al-Jāmi' As-Saghīr" (no. 2656).

(2) As Al-Munthiri said.

(3) Narrated by Muslim in his Sahīh under "Kitābul Jumu'ah: Bāb Al-Taglīth FīTarkil Jumu'ah" (vol. 2 / p. 591) (no. 865), Ad-Dārimī in "As-Sunnan" (vol. 1 pp. 368-9) and Al-Baihaqī in "As-Sunnan Al-Kubra" (vol. 3 / p. 171).

(4) Narrated by: Muslim under the title of "Kitabul Masajid Wamawadi' As-Salāt" section "Fadlu Salātil Jama'ah Wabayan At-Tashdid Fit Takhalufi 'Anha" (vol. 1 / =

4- Muhammad Ibn Abdir Rahman Ibn Zurārah said: 'I heard my uncle -who has no like in our family- say: '**The prophet (ﷺ) said: "Whoever hears the *'Athān* for Friday *Salāt* and does not respond [i.e. attend the mosque] then hears it and does not respond, then hears it once again and does not respond, *Allāh* (ﷻ) will seal his heart and turns it into that of a hypocrite**".(1)

5- Ibn 'Abbas (رضي الله عنه) said: '**Whoever does not present himself to Friday *Salāt* three consecutive times has indeed casted *Islām* behind his back**'.(2)

6- Abil Ja'd Ad-Damrī -who was one of the prophet's (ﷺ) companions related that the prophet (ﷺ) said: '**Whoever abandons three Friday *Salāt* out of laziness, *Allāh* (ﷻ) will seal his heart**'.(3)

The words "out of laziness" mean out of carelessness for the act of ignoring Allāh's (ﷻ) orders is considered an act of disbelief.

= p. 452) (no. 652), Abdir Razzaq in "Al-Musannaf" (no. 5170), Ibn Kuzaimah in "As-Sahīh" (vol. 3 / p. 174) (no. 1853, 1854), At-Tayalisi in "Al-Musnad" (no. 316), Ahmad in "Al-Musnad" (vol. 1 / no. 402, 422, 449, 461), Al-Khaitb in "At-Tarikh" (vol. 4 / p. 356), Al-Hakīm in "Al-Mustadrak" (vol. 1 / p. 292), Abū Nu'aim in "Al-Hilyah" (vol. 7 / pp. 133-4), Al-Baihaqī in "As-Sunnan Al-Kubra" (vol. 3 / p. 172) and Al-Marwazi in "Al-Jumu'ah Wafadluha" (no. 64).

(1) Narrated by: Al-Baihaqī and Abū Ya'la as mentioned in "At-Talkhīs Al-Habīr" (vol. 2 / p. 53), Al-Marwazī in "Al-Jumu'ah Wafadluhā" (no. 63) and Ibn Al-'Athīr in "'Usdul Ghābah" (vol. 5 / p. 100) tracing it back to Ibn Mandah and Abi Nu'aim.

The hadīth is a sound one, as mentioned in "Sahīh At-Targhīb Wat Tarhīb" (no. 737).

Ibn Hajar in "At-Talkhīs Al-Habīr" said that Ibn Al-Munthīr considered this hadīth as good and all its narrators are reliable.

(2) Narrated by Abū Ya'la through an authentic chain of narrators traced back to a Sahābī - as mentioned in "At-Talkhīs Al-Habīr" (vol. 2 / p. 53), "Majma' Az-Zawā'id" (vol. 2 / p. 193), "Silsilat Al-Ahādith Ad-Da'ifah" (no. 657) and "At-Targhīb Wat Tarhīb" (vol. 1 / pp. 308-9).

(3) Narated by At-Tirmithī (no. 500), Abū Dāwūd (no. 1052), An-Nasā'ī (vol. 3 / p. 88), Ahamd (vol. 3 / pp. 424-5), Ibn Mājah (no. 1125), Al-Hākim (vol. 1 / p. 280), Ad-Dūlābī (vol. 1 / pp. 21-2), Al-Baghawī (no. 1053), Al-Baihaqī (vol. 3 / p. 172), At-Tahāwī (vol. 4 / p. 230), Ibn Kuzaimah (no. 1857) and (1858), Ibn Hibbān (no. 553) and (554) and Al-Marwazī (no. 62).

The hadīth is authentic according to many scholars such as: Ibn As-Sakan and Ath-Thahabī. See: "At-Talkhīs Al-Habīr" (vol. 2 / p. 52) and "Al-Kabā'ir" (p. 208).

We hope that those who abandon the Friday *Salāt* -and indeed they are many- may be aware of this threat and get themselves out of the darkness in which they are diving deeply especially those who busy themselves with: watching football games, guarding those in authority, going on picnics instead, and the bridegroom.

[54] Thousands of football matches fans abandon Friday Salāt:

The fans of football matches -the number of which may reach hundreds of thousands- crowd in the stadiums and when the *'Athān* calls them for *Salāt*, they respond not to it due to the paralysis in their minds and the blunting of their emotions, for what?! only for being hideously fanatic to this or that team. Even the members of the same family, each cheers a team different from the other. The matter even gets worse when the supporters of the winning team make fun of the loosing one then severe fights follow immediately, the consequences of which are hundreds of casualties and deaths. The whole thing was plotted in order to busy the *Islamic 'Ummah* with trivials instead of being occupied with its great mission; namely fighting its enemies and solving its serious issues.

Accordingly, the *'Ummah* looses its sense of pride and honour due to wasting alot of money and precious time on trivialities. Had these two factors been utilized properly, the *Islamic 'Ummah* would have been ahead of the developed nations in various domains.

Consequently, great values have been altered, the “hero” these days is the one who plays football professionally and hence makes a fortune (!!) not the one who sincerely defend the *'Ummah's* pride and honour. Indeed, *Islām* does not agree on such unbalanced false values; in *Islām* every human being receives what he deserves with no excessiveness nor negligence.

To conclude, football now has become one of the destructive hoes which our enemies are using in order to destroy the *Islamic 'Ummah* encouraging other nations to do the same.

The thirteenth protocol in "*Protocolāt Hukamā' Suhyūn*" is a hard evidence on this. It states: " ... and in order to keep crowds in their walking through the abys of astray, knowing nothing about the serious issues that concern them nor what should they be establishing, we are going to occupy them with trivial things, through establishing ways of fun, developing exciting games, various kinds of sports and encouraging them build great palaces and fascinating buildings, all with the help of mass media inviting crowds to sport matches, art galleries ...' etc. (1)

Dear brother, your enemies plan to lead you astray that you never see "light". Through abandoning the *Jumu'ah Salāt*, you are helping them achieve this purpose and hence a seal [be cast] on your heart that it no more receives goodness nor *Allāh's* (ﷻ) mercy touches it; consequently, it becomes impure and an absorbent of every evil. Indeed, we seek *Allāh's* (ﷻ) refuge from all this.

The apparent meaning of the aforementioned *Ahādīth* is that whoever does not present himself on Friday *Salāt* three times without having any *Shar*' excuse, his heart will be sealed and one will be of those *ghāfilīn* and hypocrites. These three times are not necessarily successive ones, they could be separate - as some

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(1) "Brotocolāt Hukamā' Suhyūn" (vol. 1 / p. 258, P. 'Ajāj Nuwaihid), and for more details about the negative effects of football matches, see "Mushkilāt Ash-Shabāb Fī Daw' Al-Islām" (p. 89) by Abdil Halīm 'Uweis, and "Al-Hayāt Al-Ijtimā'iyyah Fit Tafkīr Al-Islāmi" (p. 35) by Ahmad Shalabī.

It is worth mentioning here that Islām urges Muslims to practice sport individually or with others in order to build up their bodies' strength. Football matches serves but little part of this purpose. It is even worse that some people in our Islamic countries call for applying the betting system in football matches as a way of saving some sport clubs from bankruptcy. Would such voices repent to Allāh (ﷻ) and go back again to the straight path.

The British sport experts have been calling for eliminating the betting systems in sports for this would help stop riots from taking place - which have become a distinctive feature of the British matches from which no match could escape. Besides, this system destroys the basic principle of sport; namely wishing the winner more success and the looser good luck.

But what really happens is the opposite; exchanging insults, showering others with stones and chairs and hitting the referees.

See: "Al-Muslimūn" magazine (issue no. 124), 30th, Shawwāl, 1407.

scholars held even if these three took place each in a different year; this heart will be sealed after the third time.

Ibn Abbās's *Athar* is a hard evidence for those who held that the three times should be successive ones.

It is of *Allāh's* (ﷻ) mercy to give his bondman three chances so one could repent and go back again to the straight path and attend the *Jumu'ah Salāt* and never abandon it but for *Shar'* excuse.

The third *hadīth* indicates that those who abandon the *Jumu'ah Salāt* without having any *Shar'* excuse have indeed commited a great sin for which they deserve a severe punishment.

Some scholars -such as Mālik, Ahmad and Ash'-Shāfi'ī in the latest of his opinions- held that those who abandon the *Jumu'ah Salāt* without any *Shar'* excuse -such as football players and their cheerers- may not perform *Thuhr Salāt* before the *Imām* performs his *Salāt*; they should haste to catch even a part of it with the *Imām* for it is an obligation on them. In case they missed it, they should perform *Thuhr Salāt* after the *Imām* finishes his[1]. Ibn Mas'ūd's *Athar* supports this view. He (ﷺ) said: "**Whoever misses the two *Rak'ahs* [of *Jumu'ah Salāt*] should perform four *Rak'ahs* instead**".[2]

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(1) See: "Ad-Dīnul Khālis" (vol. 4 / p. 294).

(2) Narrated by: Ibn Abī Shaibah in "Al-Musannaf" (vol. 1 / p. 126) and At-Tabarānī in "Al-Kabīr". The hadīth is Hasan [sound], as is mentioned in "Al-Majama'" (vol. 2 / p. 192). There is another supporting narration in Ibn Abī Shaibah's "Musannaf" (vol. 1 / p. 206) through an authentic chain of narrators traced back to Abdir Rahmān Ibn Abī Thu'aib who said: 'I once accompanied Az-Zubair in a travel on Friday, he performed the Friday Salāt four Rak'ahs'.

Al-Hassan's opinion supports this. He held that a woman who attends the mosque on Friday should follow the Imām in his Salāt and it will suffice her. It is also related that he said: 'Women used to perform the Jumu'ah Salāt with the prophet (ﷺ) and were ordered not to go out [of their homes] with perfume applied'. This chain of narrators is authentic.

Another narration related by Al Ash'ath traced back to Al-Hasan to have said: 'Women amongst the *Muhājirūn* used to perform Jumu'ah Salāt with Allāh's (ﷻ) messenger instead of performing Thuhr Salāt'. =

Whoever does not present himself on the *Jumu'ah Salāt* without having any *Shar'* excuse, should perform *Thuhr Salāt* and give away a *Dinar* or half a *Dinar* in charity. [The *Dinar*: a gold coin that weighs approximately 4.25 grams of fine gold].

Samurah Ibn Jundub related that the Prophet (ﷺ) said: "**Whoever abandons the *Jumu'ah Salāt* intentionally, should give away in charity a *dinar* or half a *dinar*, in case one could not afford paying the dinar**".[(1)]

Some scholars held that the order in the aforementioned *hadīth* is only a recommendation for *Thuhr* is a possible substitution for the *Jumu'ah Salāt*.

The apparent meaning of the *hadīth*, however, indicates that the order is an obligation -as the general principle of *'Usūlul Fiqh* states. Having a substitution for the *Jumu'ah Salāt* does not entail that the order in the *hadīth* is not an obligation for the ruling might be that one is obliged to perform *Thuhr Salāt* and pay *Kaffārah* as a punishment for not attending the *Jumu'ah Salāt* without any *Shar'* excuse.

= In "Subulus Salām" (vol. 2 / p. 74), As-San'ānī stated that 'if one misses the Jumu'ah Salāt, one should perform Thuhr Salāt instead as All 'Ulamah agreed'. Then he said: 'I dealt with this issue in more details in a separate treatise'. See also: "Al-Ajwibah An-Nāfi'ah" (pp. 47-8), "Al-Maw'ithahl Hasanah" (pp. 17-8), "Masā'il Ibn Hāni'" for Imām Ahmad (no. 441 and no. 462), "Tamāmul Minnah" (p. 40) and "Al-Fatāwā" by Abdil 'Aziz Ibn Bāz (vol. 1 / p. 67).

(1) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1053), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 89), Ahmad in "Al-Musnad" (vol. 5 / pp. 8, 14), Ibn Hibbān (no. 582) and Al-Hakīm in "Al-Mustdarak" (vol. 1 / p. 286) traced back to Qudāmah Ibn Wabrah to have narrated it from Samurah.

Ahmad said about Qudāmah Ibn Wabrah that he is an unidentified narrator, while Ibn Ma'īn decided that he is a Thiqah [trusted]. Al-Bukhārī said that he never [Ibn Wabrah] met Samurah.

On the other hand, Qudāmah was not the only one to narrate it from Samurah, Al-Hasan narrated the hadīth tracing it back from another narrator -as Ibn Mājah mentioned in "As-Sunnan" (no. 1128).

Ibn Hibbān and Al-Hākim considered the hadīth as authentic on which Al-Thahabī agreed.

May *Allāh* (ﷻ) shower his mercy on Ibn Al-Ikhwah who said - regarding those who abandon the *Jumu'ah Salāt*: 'Whoever occupies himself with investing money or having fun instead of attending the *Jumu'ah Salāt* should be stricken with " 'Umar's staff" that makes him taste the taste of humiliation of punishment no matter how old one is or what position he occupies for, indeed, nations before you [*Muslims*] were destroyed because when the noble amongst them steals no punishment would be executed against him, and when the ignoble steals, punishment would be executed against him'.(1)

[55] Guards abandoning Jumu'ah Salāt, standing at the mosques' entrances, holding weapons to guard their kings or sultans instead:

It is one of the most hedious *Munkarāt* [sing. Munkar] that the kings' or sultans' guards keep standing at the mosques' entrances, holding weapons, guarding one of *Allāh's* (ﷻ) creatures instead of joining the *Imām* in his *Salāt* -as if they were not enjoined to obey *Allāh* (ﷻ) and as if they have not heard the prophet's (ﷺ) *hadīth* which states: '**None should be obeyed in that which displeases *Allāh* (ﷻ) verily, obedience should be only in that which is *Ma'rūf*** [i.e. every deed that pleases *Allāh* (ﷻ)]'.(2)

Kings, Sultans and those in authority should be aware of *Allāh* (ﷻ) regarding those under their authority, and help them worship *Allāh* (ﷻ). They should also remember the day when all will be presented before Al-Mighty and the Compeller when a crier will cry: 'To whom belong the dominion today?' It will be said: 'To *Allāh*, the One, the Compeller'.

This *Bid'ah* was first practiced by the *Mamluks* and is still practiced in some *Islamic* countries. Praise be to *Allāh* (ﷻ), guards in other *Islamic* countries; however, join Muslims their *Salāt* and

(1) "Ma'ālim Al-Qurbah Fī Ahkāmil Hisbah" (p. 265).
(2) Narrated Al-Bukhārī in his "Sahīh" (vol. 13 / p. 122) (no. 7145) and Muslim in his "Sahīh" (no. 1840) and others.

recite *Du'ā'* with them. Indeed this is the great success for which people should dedicate themselves.(1)

[56] Abandoning the Jumu'ah and other congregational Salawāt by the bridegroom:

One of the most prevalent mistakes people make is believing that it is permissible for a bridegroom to abandon the *Jumu'ah* and other congregational *Salawāt* in the mosque depending on the prophet's (ﷺ) *hadīth* which states: '**A virgin's proportion is seven days and the matron's proportion is three days**'.(2)

This is indeed a false interpretation of the *hadīth*. The aforementioned *hadīth* concerns the man who gets married to another woman; Al-Bukhārī's narration which is traced back to 'Anas is a hard evidence on this. The narration states: "**If one marries a virgin and he has already got a wife, he should stay**

(1) "Ad-Dīnul Khālis" (vol. 4 / p. 313).

(2) Narrated by: Al-Bukhārī in the "Sahīh" (vol. 9 / pp. 313-4) (no. 5213 and 5214), Muslim in his "Sahīh" (no. 1461), Abū Dāwūd in "As-Sunnan" (no. 2124), At-Trimithī in "Al-Jāmi' " (no. 1339), Abdir Razzāq in "Al-Musannaf" (no. 10643), Al Baihaqī in "As-Sunnan Al-Kubrā" (vol. 7 / p. 301), Al-Baghawī in "Sarh As-Sunnah" (no. 2326), At-Tahāwī in "Sharh Ma'ānī Al-Āthār" (vol. 3 / p. 28) and Mālik in "Al-Muwatta' " (vol. 2 / p. 530 / no. 15).

They all narrated it through a chain of narrators traced back to one of the prophet's (ﷺ) Sahābah.

Khālid Ibn Mahrān al-Haththā' added in his narration 'If I ascribed this to the prophet (ﷺ) I would be telling the truth, but indeed this is the Sunnah'.

The hadīth was narrated through a chain of narrators traced back to the prophet (ﷺ) by " Ibn Mājah in "As-Sunnan" (no. 1916), Ad-Dārimī in As-Sunnan (vol. 2 / p. 144), Ahmad in Al-Musnad (vol. 3 / p. 99), Abū Nu'aim in "Al-Hilyah" (vol. 2 / p. 288) and (vol. 3 / p. 13), Ibn Khuzaimah, Ibn Hibbān and Al-Ismā'īlī - as is mentioned in "Al-Fath" (vol. 9 / p. 315).

Anas's statement "... but it is the Sunnah" -as narrated by Khālid- supports that this ruling must have been taken from the prophet (ﷺ).

In "Nasbur Rāyah" (vol. 1 / p. 314), Az-Zayl'ī said: 'It is known that if a Sahābī stated that a certain act is a "Sunnah", he certainly refered to "the prophet's (ﷺ) ruling". The same thing applies on others' sayings unless they ascribe it to other than prophet (ﷺ) such as: "The two 'Umars' Sunnah" and phrases like this'.

See: "Al-Kifāyah" by Al-Khatīb (p. 421) and "Ihkāmul Ahkām" (vol. 3 / p. 67) and (vol. 4 / p. 41) by Ibn Daqiq Al-Eid.

with the new wife for seven days, and if someone marries a matron, he should stay with her for three days. Then he divides the days equally between them [i.e. all of his wives]".

Abū Qulābah -the one who narrated the hadīth from 'Anas- said: 'I could say that 'Anas must have heard it from the prophet (ﷺ)'.[1]

Muhammad Al 'Utbī Al-Qrutubī was asked regarding whether the bridegroom who gets married on Thursday night is permitted to abandon the *Jumu'ah Salāt*'.

He answered: 'No. Not even *Thuhr* and *Asr Salawāt*. He should attend them with the congregation'.

Then he continued: 'Such false acts prevail when the well-known and the reverend amongst his people deliver false rulings'.[2]

Muhammad's statement indicates that this mistake has been practiced long ago, and some of those who claim to be of the scholars deliver such a false ruling. Indeed, we have no might nor power but with the help of *Allāh* (ﷻ), the *'Athim*, the '*Ali*'.

He also said: 'Sahnūn said that some people claim that a bridegroom could leave attending [the *Jumu'ah Salāt*] for this is her [the bride's] right granted to her by the prophet (ﷺ) !! And Mālik said: 'I hate that a bridegroom leave attending any *Salāt*" '.[3]

Commenting on Suhnūn's and Mālik's statements, Muhammad Ibn Rushd said: 'Suhnūn's statement about what people think that this is the bride's right on her husband; i.e. not to attend the *Jumu'ah Salāt* nor any other *Salāt* and stay with her; is a shear ignorance -as Mālik said- and an avowed mistake'.

Then he said: 'I believe that Mālik meant that he disliked that a bridegroom be permitted to leave attending all the *Salawāt* with the

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(1) "Sahīh Al-Bukhārī" (vol. 9 / pp. 313-4).
(2) "Al-Bayān wat Tahsīl" (vol. 1 / p. 356).
(3) The previous reference.

congregation but he is permitted only to leave some to satisfy his bride's needs and attract her heart to him.

Attending *Jumu'ah Salāt* is, however, an exception; it is an obligation on him to attend it. May *Allāh* (ﷻ) guide us to the right path'.[1]

Having mentioned the interpretation of the hadīth, Al-Hāfith Ibn Hajar said: 'It is a detested act that a bridegroom leaves attending the congregational Salawāt in both the three or seven-day limit and abandon doing any of the righteous deeds he used to do. This opinion was also stated by Ash-Shāfi'ī'.

Then he reported Ibn Daqiq Al-Eid's statement: 'Some Fuqahā' exaggerated regarding this and held that his staying with her is a *Shar'* excuse for him not to attend the *Jumu'ah Salāt*, and they showered their opposers with criticism'.[2]

The following paragraphs state Ibn Daqiq Al-Eid's precise words: 'Some *Mālikī Fuqahā* exaggerated in this issue and held that staying with one's bride is considered a *Shar'* excuse for leaving *Jumu'ah Salāt* - if it happens to be part of the proportion days. This opinion, however, contradicts the Fiqh principle; for staying with the bride is of good manners and *Sunnan* for doing which the *Wājib* [*Fard*] should not be abandoned.

Having sensed that such an opinion is not true and staying with the bride is not a *Shar'* excuse, some late *Fuqahā'* interpreted that those who held the aforementioned opinion believed that the *Jumu'ah Salāt* is a *Fard Kifāyah* [collective duty] (!!) which is a sheer falsehood for this view entails the possibility of staying with the bride be a real *Shar'* excuse which is untrue.

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(1) The previous reference.
(2) "Fathul Bārī" (vol. 9 / p. 316).

Many *Shar'* texts and the practice of the '*Ummah* both affirm the obligation of attending *Jumu'ah Salāt* on every [male] *Muslim*'[1].

Taking into consideration the obligation of *Jumu'ah Salāt* [on every male *Muslim*], Ibn Daqīq Al-Eid statements affirm that the opinion that states the permissibility of leaving congregational *Salāt* to stay with one's bride holds no water.[2] And the more worth it, leaving the *Jumu'ah Salāt* for the same excuse!! '*Jumu'ah Salāt* has indeed been given more superiority and has more characteristics than any other *Fard Salāt* such as: holding the congregation [in the *Jāmi'*], the least valid number of the praying *Muslims* who attend it, being in a state of residence is one at its prerequisites, the permissibility of assigning certain place in which the *Salāt* is performed, and reciting the *Qur'ān* loudly in it. In addition to that, a severe threat was delivered against those who abandon it, which was not delivered for leaving any other *Salāt* but the *'Asr Salāt*'.[3]

'*Jumu'ah Salāt* is a greatly affirmed *Fard Salāt* in *Islām* and the most superior congregation Muslims could attend and comes second in superiority after *'Arafah* congregation. Whoever abandons it out of laziness, *Allāh* (ﷻ) will seal his heart.

The more a *muslim* sits near the *Imām* in the *Jumu'ah Salāt* and the earlier he attends the mosque, the nearer he would be to *Jannah* on the Day of *Qiyāmah* [Resurrection] and would be of the first to get more credit on the Day of *Mazīd'*.[4]

Accordingly, every *muslim* should be keen to attend the *Jumu'ah Salāt* and never leave it for trivial, false excuse for such excuse will never save him from Him who knows every tiny thing.

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(1) "Ihkāmul Ahkām" (vol. 4 / p. 42). Both Ibn Al-Qayyim in "Zād al-Ma'ād" (vol. 1/ p. 398) and Ibn Rushd in "Bidāyat Al-Mujtahid" (vol. 3 / p. 255) displayed the origin of this Mālikī false opinion that they considered attending Jumu'ah Salāt as a collective duty. Study this well.

(2) Al-Hāfith Ibn Hajar stated this clearly in his "Fath" (vol. 9 / p. 316).

(3) "Zād al-Ma'ād" (vol. 1 / p. 397).

(4) "Zād al-Ma'ād" (vol. 1 / p. 376).

[57] Going on picnics instead of attending Jumu'ah Salāt:

Many people these days, intentionally, go on picnics on Fridays instead of attending the *Jumu'ah Salāt* and honouring it in the manner prescribed by *Allāh* (ﷻ) and his Messenger (ﷺ), i.e. giving out charities, reciting *Athkār*, ... etc. Some people even commit many abominations on this day such as: listening to songs, drinking alcohol and many other sins that one feels ashamed to mention and the more worth it committing them.

I have witnessed, with my own eyes, in some countries many men leave *Jumu'ah Salāt* just to attend a wedding party, to help in preparing a banquet as they claim. Some of those may be of those who are keen to attend *Salāt* in congregation. But this time, they were defeated in the face of [a hideous] tradition!

To those who ignore this *Salāt*, to those who were deceived by the false beauty of this world[1] and to those endowed with fortune and prestige we offer them this valuable advice:

Never be deceived with the good health, young age, and money with which *Allāh* (ﷻ) provided you.

Appreciate *Allāh* (ﷻ) and His bounties and show gratitude to Him in the manner He (ﷻ) deserves, perform all duties He enjoined on you, never abandon the congregational *Salawāt* and attend the *Jumu'ah Salāt* for indeed being called to account is a real hardship. ***Allāh* (ﷻ) says:**

﴿واتقوا يوماً تُرجعون فيه إلا الله ثم توفى كل نفس ما كسبت وهم لا يُظلمون﴾

'**And be afraid of the Day when you shall be brought back to *Allāh*. Then every person shall be paid what he earned, and they shall not be dealt with unjustly**'.[2]

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(1) Such as those who live in the disbelieving countries; they ignore doing Jumu'ah Salāt. For more details on the obligation to attend Jumu'ah Salāt by them see "Silsilat Al-Ahādīth Ad-Da'īfah" (vol. 2 / pp. 318-9).

(2) Sūrat Al-Baqarh (verse no. 281).

Some people may abandon the *Friday* for other reasons which they believe to be conditions for the validity of *Friday Salāt* such as the minimum number of thos who attend it though there is no proof for such a condition. Some -such as Ar-Rāfidah- hold that this *Salāt* must not be done but behind a just *Imām*. Ash-Shawdānī refuted such a condition and stated that “It is not of the *Shar‘*; accordingly it should be thrown away”.(1)

A third condition some hold is the place in which the *Friday Salāt* should be performed. Defining this “palce”, they differed a lot. Some say: ‘A place in which there is a just ruler and a just judge who apply and excute all the rulings of *Shar‘*’. Others said: ‘A place where there are roads and markets and where there are a just ruler and a scholar to be referred to’. All such conditions are false ones. The *Friday Salāt* should be performed for it is one of the Islam rites even if there were two people; one should deliever the speech and the other listens then both perform *Salāt*.(2)

According to what was mentioned, those who abandon the *Friday Salāt* in some villages in India, although their number exceeds thousands.

Shaikh Abī-Tayyib Muhammad Shamsul Haq Al-‘Athīm Ābādī (d. 1329 H.) wrote a benefitial treatise refuting the aforementioned practice. It is called “At-Tahqīqātul ‘Ulā Bi’ithbāt Faradiyyatul Jumu‘ah Fil Qurā”. At its end, the shaikh stated that: ‘Performing *Friday Salāt* is an obligation and one of the Islamic rites and must be done in every city, village … etc. Abandoning it for Al-Kharkhi’s or Al-Balkhi’s interpretation is considered deficiency in one’s mind and weakness in ones faith”.

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(1) “As-Saylul Jarrār” (vol. 1 / p. 297).
(2) “As-Saylul Jarrār” (vol. 1 / p. 298).

[58] Mistakes that diminish the reward given to those who perform Jumu‘ah Salāt:

1- Aws Ibn Aws (ﷺ) said: I heard *Allāh's* (ﷻ) messenger (ﷺ) say: ‘**Whoever takes a bath on Friday perfectly then goes [to *Salāt*] early, [heads to the mosque] on foot not riding, sits so close to the *Imām* [i.e. in the first rows], listens [to the *Imām* carefully] and does not do any act of *laghw*; for every step he makes he would be granted a reward equal to that given to the one who fasts and perform *Qiyāmul lail* for a whole year**’.(1)

2- Abū Hurairah (ﷺ) related that the prophet (ﷺ) said: ‘**On Friday, angels stand on the entrances of mosques, recording the first to attend the mosque then those who follow. The like of the one who comes so early like the one who offers a camel for the sake of *Allāh* (ﷻ), the one next is like the one who offers a cow, then a horned ram, then a hen and then an egg. When the *Imām* shows up, they close their records to listen to the *Thikr* [Khutbah]**’.(2)

3- Salmān Al-Fārisī (ﷺ) related that the prophet (ﷺ) said: ‘**Whoever bathes on Friday, cleans himself with that he could use, then applies perfume, then proceeds early [to the mosque], separating not between any two sitting together and performs what he could of *Nāfilah* and when the *Imām* comes, he listens carefully; whatever sins he commits between this *Jumu‘ah* and the one that follows would be forgiven**’.(3)

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(1) Narrated by: Ahmad in “Al-Musnad” (vol. 4 / p. 104), Abū Dāwūd in “As-Sunnan” (no. 345), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / p. 97), Al-Tirmithī in “Al-Jāmī‘ ” (no. 496), Ibn Hibbān in “As-Sahīh” (no. 559), Ibn Kusaimah in “As-Sahīh” (no. 1758), Al-Baghawī in “Sharh As-Sunnah” (no. 1064) and (no. 1065), and Al-Marwazī in “Al-Jumu‘ah Wa Fadluhā” (no. 51). This hadīth is authentic.

(2) Narrated by: Al-Bukhārī in his “Sahīh” (no. 929) and (3211) and Muslim in his “Sahīh” (no. 850) and many others.

(3) Narrated by: Al-Bukhārī in his “Sahīh” (no. 883) and (910), Ahmad in his “Musnad” (vol. 5 / pp. 438-440) and Ad-Dārimī in “As-Sunnan” (vol. 1 / p. 362) and many others.

4- Abū Hurairah (ﷺ) related that the prophet (ﷺ) said: '**When you ask your companion to keep quiet and to listen when the *Imām* is delivering the *Khutbah* (religious speech), then you have done *laghw* yourself [i.e. evil act]**'.[(1)]

In another narration, he (ﷺ) is reported to have said: '**Whoever does *laghw* on *Jumu'ah Salāt*, he would receive no reward**'.[(2)]

The aforementioned *Ahādīth* indicate that the one who performs *Jumu'ah Salāt* would be granted a great reward if it is done properly fulfilling all its conditions, etiquettes and *Sunnan*. One would:

First: get a reward the amount of which is like that given to one who spends a whole year fasting its days and spends its night doing *Qiyām*.

Second: get a reward equal to that who offers a camel[(3)], be it a she camel or he camel, a cow, a hen, a horned ram -for it would be more perfect than other rams- a hen or an egg for the sake of *Allāh* (ﷻ) each in proportion to how much early one attends the mosque.

Third: be forgiven of all his sins which he commits between the present *Jumu'ah* and the one that follows and three more days - as some narrations state.

Fourth: get one's reward recorded by the angles -other than preserving ones.

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(1) Narrated by: Al-Bukhārī in his "Sahīh" (no. 934) and Muslim in his "Sahīh" (no. 851) and many others.

(2) The hadīth's narrations will follow soon. Inshā' Allāh (ﷻ).

(3) In Ibn Juraij's narration: "... he would get a reward equal to that of the size of the camel". This narration was interpreted as: the reward is so great like the size of the camel. This is, however, untrue. Ibn Juraij's narration should be interpreted in accordance with the other narrations, that is: the reward given to the one who attends the mosque for Jumu'ah Salāt so early is as great as the one given to the one who offers a camel ... etc. Allāh (ﷻ) knows best. This view was held by Shaikh Ibn Bāz in his commentary on "Fathul Bārī" (vol. 2 p. 366).

Unfortunately, many people loose these great rewards due to their laziness, ignorance and a abandoning their prophet's (ﷺ) *Sunnah* through:

[1/58] Attending the mosque so late:

It is greatly recommended that one attends the mosque to perform *Jumu'ah Salāt* so early -as stated in the first two *Ahādīth* and indicated in the third one which states: '**... then performs what *Allāh* (ﷻ) has destined for him [of *Salāt*] and when the *Imām* comes, he listens to him carefully**'. It was indeed the *Salaf's* habit, such as Ibn 'Umar, to prolong [*Nāfilah*] *Salāt* before performing the *Jumu'ah Salāt*. This is a greatly recommended act for the one who attends the mosque on Friday; i.e. to spend his time doing *Salāt* till the *Imām* shows up [and starts delivering his speech]'.(1)

The first *hadīth* indicates that:

* Going to the mosque early is a condition for one to gain the full reward of attending *Jumu'ah Salāt*, i.e. one would get for each step he takes a reward equal to that given for the one who spends a whole year fasting its days and performing *Salāt* at its nights.

* One should preferably go to the mosque on foot. Both An-Nasā'ī and Al-Baihaqī and many others titled the chapters dealing with this point: "The superiority of walking to *Jumu'ah Salāt*".

* And going to the mosque on foot is better than going to it riding [one's mount car, ... etc.], specially for attending *Jumu'ah* and the two *Eids Salawāt*.

As mentioned in "Masā'īl Abdullāh" (no. 472), *Imām* Ahmad said: 'It is prefered that they [*muslims*] go to the *Jumu'ah Salāt* and the two *Eids Salawāt* on foot'.

* It is also greatly recommended that one comes close to the *Imām* in *Jumu'ah Salāt* . it is affirmed that the prophet (ﷺ) said: '**Attend *Thikr* [i.e. the speech and *Salāt* on Friday], come so**

(1) "Zād al-Ma'ād" (vol. 1 / p. 436).

close to the *Imām*. The more a man retreats from the *Imām* the lower his rank will be in *Jannah*, though he will enter it'.[(1)]

Attending *Jumu'ah Salāt* so early was the habit of the righteous *Salaf* (ﷺ); Abū Shāmah said: 'In the first century, streets would be crowded with people going to the mosques holding their lamps, at dawn; just like what happens on *Eid* days. This habit is no more taking place the thing which made scholars say that the first *Bid'ah* to appear in *Islām* was going late to the mosque on Friday'.[(2)]

Imām Mālik denied the act of going so early in the morning of *Jumu'ah Salāt* the thing which Ibn Al-Qayyim refuted saying: 'Ash-Shāfi'ī stated that 'it would be better if one attends this *Salāt* after dawn and before the sunrise'. Al-Athram also reported the same from Imām Ahmad Ibn Hanbal who was asked regarding Mālik's denial of attending the mosque early on Friday; Ahmad said: 'This opinion contradicts the prophet's (ﷺ) *hadīth*'.[(3)]

Accordingly; going to the mosque on Friday in the early hours of the morning is greatly recommended. The hours mentioned in the *hadīth* are the astronomical one.

Consequently, those who attend the mosque at the first part of the hour or at its end share the same reward -the camel, the cow or the sheep- but differ in its perfectness. *Allāh* (ﷻ) knows best.[(4)]

The righteous *Salaf* used to reproach themselves with great regret whenever they attend the mosque late or feel that they did not do their best to attend it early.

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(1) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1198), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 289), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 238) and Ahmad in "Al-Musnad" (vol. 5 / p. 11) and the hadīth is authentic.
See: "Silsilat Al-Ahādīth As-Sahīhah" (no. 365).

(2) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 97).

(3) "Zād al-Ma'ād" (vol. 1 / pp. 403-7).
See also: Fathul Bārī" (vol. 2 / p. 369) and "Al-Mjmū' " (vol. 4 / p. 541).

(4) See: "Fathul Bārī" (vol. 2 / pp. 368-9), "Al-Majmū' " (vol. 4 / p. 541) and "Ad-Dīnul Khālis" (vol. 4 / p. 138).

Once, Ibn Mas‘ud (ﷺ) attended the mosque early and saw that three people have proceeded him. He got sad and reproached himself saying: ‘The fourth of four, indeed; the fourth of four is not too late’.(1) Verily, he (ﷺ) was always keen to attend the mosque so early before any other *muslim*.

How strange how many people these days behave -except those whom *Allāh* (ﷻ) showered with mercy- they attend the mosque while the *Imām* is on the pulpit, some even attend it while *Salāt* is being performed or is about to be performed;(2) that is after the angles have folded their records. The prophet (ﷺ) said: ‘**When the *Imām* comes, angles fold their records to listen to the *Thikr***’.

In another narration by Muslim, the narration runs as follows: ‘**When the *Imām* sits [on the pulpit], the angles fold their records to listen to the *Thikr***’.

The apparent meaning of these *Ahādīth* is that: as soon as the *Imām* comes, angles start folding their records and finish doing that as soon as he sits on the pulpit in order to listen to the *Thikr*; that is the *Khutbah*.

The records, angels fold, are the ones in which the names of those who attend the mosque early are recorded and their ranks only; not the ones in which the names of those who listen to the *Khutbah*, attend the *Salāt*, *Du‘ā’* and be fully submitted in them are recorded for these are recorded by the two preserving angels no doubt.(3)

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(1) Narrated by: Ibn Mājah in “As-Sunnan” (no. 1094), Al-Baihaqī in “Shu‘ab Al-Imān” -as mentioned in “Zād al-Ma‘ād” (vol. 1 / p. 408)- At-Tabarānī in “Al-Majmū‘ Al-Kabīr” (vol. 10 / p. 96) (no. 10013) and Ibn Abī ‘Āsim -as mentioned in “Misbāh Az-Zujājah” and said: ‘The hadīth’s chain of narrator is sound”.

(2) It is worth mentioning here that attending the Khutbah on Friday is an obligation -as the soundest of the ‘Ulamah’s opinions states. Ash-Shawkānī held an opposite opinion and so did Siddīq Hasan Khān and Sayyid Sābiq in “Fiqh As-Sunnah”. For more details see: “Tamāmul Minnah” (p. 332) and “Al-Ajwibah An-Nāfi‘ah” (pp. 52-4). Accordingly, whoever does not attend it, or was late; he would incur a sin on himself. We seek Allāh’s (ﷻ) refuge.

(3) “Fathul Bārī” (vol. 2 / pp. 367-8).

[2/58] Leaving bathing, applying perfume, beautifying oneself and using *Siwāk* before going to the mosque:

Naming the various benefits indicated in Abū Hurairah's (ﷺ) *hadīth*, which states: '**Whoever takes a bath on Friday -similar to that taken after *Janābah*- then attends [the mosque], [his reward] would be similar to the one who offers a camel [for *Allāh's* (ﷻ) sake] ...**',[1] Ibn Hajar said: 'This *hadīth* includes many benefits; some of which are the following: The superiority of taking a bath on Friday and the superiority of attending the mosque early; one would not get the full reward unless he does both acts. The general narrations that make mention only of going early to the mosque as a pre-requisite for gaining the promised reward and do not make mention of doing *Ghusl* should be interpreted in accordance with this hadīth'.[2]

Some well-versed '*Ulamah* even held that a muslim who ignores doing *Ghusl* does not only loose the reward stated in the previously mentioned *Ahādīth* but also incurs a sin upon himself.

Some 'Ulamah held that taking a bath on Friday is an obligation as clearly stated in many Ahādīth; some of which are the following:

1- Ibn 'Umar (ﷺ) narrated that the prophet (ﷺ) said: '**Whoever amongs you intends to attend *Jumu'ah* [*Salāt*], should take a bath**'.[3]

the aforementioned *hadīth* states clearly that taking a bath should be done for the sake of attending Friday *Salāt* and doing it for any other intention causes to loss the promised reward -whether

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(1) The narrations of the hadīth were previously narrated.
(2) "Fathul Bārī" (vol. 2 / p. 368).
(3) Narrated by: Al-Bukhārī in his "Sahīh" (no. 877), (894) and (919), Muslim in his "Sahīh" (no. 844) and (5290), Ahmad in "Al-Musnad" (vol. 2 / pp. 9, 35 and 149), Al-Humaidī in "Al-Musnad" (no. 608), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / pp. 105-6), At-Tirmithī in "Al-Jāmī'" (no. 495) and Ibm Khuzaimah in "As-Sahīh" (no. 1749) and many others.

one has taken it at the beginning of the day, in its middle or at its end.

Ibn Khuzaimah's, Ibn Hibbān's and Abī 'Uwānah's narration supports the aforementioned ruling. The narration states: '**Whoever amongst you -men or women- intends to attend the *Jumu'ah Salāt*, should take a bath**'. Ibn Khuzaimah's narration adds: '**... and whoever does not intend to attend it, does not have to take a bath**'.(1)

2- 'Amr Ibn Sulaim Al-Ansārī said: 'I testify that Abū Sa'id said: I testify that *Allāh's* (ﷻ) messenger said: '**It is an obligation on every adult to take a bath on Friday, to use the *Siwāk* and to apply perfume if he could find some**'.

'Amr said: 'As for taking a bath, it is indeed an obligation but as for using the *Siwāk* and applying perfume, *Allāh* (ﷻ) knows about that. This is, however, what I was told'.(2)

"Using the *Siwāk*" means to use the *Siwāk* for brushing one's teeth.

Under the title of "*As-Siwāk*", Ibn Nu'aim reported the following narration: '**Using the *Siwāk* and taking a bath on Friday are both obligations on every *muslim***'.(3)

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(1) Ibn Abidl Barr related the unanimous agreement that whoever takes a bath after performing Jumu'ah Salāt has not applied the order mentioned in the Ahādīth. This view was strongly held by Ibn Hajar in "Fathul Bārī" (vol. 2 / p. 358) and indeed it is the truth. See: "Al-Maw'ithal Hasanah" (p. 20) and "Al-Ajwibah An-Nāfi'ah" (pp. 51-2) accompanied with Shaikh Ahamd's Shākir commentary on it (p. 306).

(2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 779) and (880), Muslim in his "Sahīh" (no. 846), Abū Dāwūd in "As-Sunnan" (no. 341), An Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 93), Mālik in "Al-Muwatta' " (vol. 1 / p. 102) (no. 4), Ibn Mājah in "As-Sunnan" (no. 1089), Ahmad in his "Musnad" (vol. 3 / p. 26), Al-Humaidī in "Al-Musnad" (no. 736), Abū Ya'lā in his "Musnad" (no. 978), and (1127), Ibn Khuzaimah in his "Sahīh" (no. 1745) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 1 / p. 294) and (vol. 3 / p. 188).

(3) Narrated by: Abū Nu'aim in "As-Siwāk" as mentioned in "Takhrīj Ahādīth Al-Ihyā'". And from him, Az-Zubaidī narrated it in "Sharh Al-Ihyā' " (vol. 2 / p. 35).

The prophet (ﷺ) strongly urged his *'Ummah* to use *Siwāk* even on his death bed for doing so, specially on Friday, one wins *Allāh's* (ﷻ) pleasure.

It is worth mentioning here the invaluable benefit Shikh Ibn Taymiyyah reported [in his *Fatāwā*] and which many people need when using *Siwāk*; he said: 'One should use his left hand when using the *Siwāk*. This is *Imām* Ahmad's view as reported by Ibn Mansūr Al-Kawsaj in his "Masā'il". None of the *Imāms* held an opposite opinion -as far as I know- for using the *Siwāk* is a way of cleaning oneself just like blowing the nose, cleaning oneself from *Najāsah* and the like; all such acts must be done using one's left hand'.(1)

The prophet's (ﷺ) statement ' **... and should apply perfume if one could find some**' correspond with that which Muslim narrated ' **... and apply whatever one could afford of perfume**'. Another narration states: '**... even if it was women's perfume**'.

All of the aforementioned narrations affirm the act of applying perfume when going to the *Jumu'ah Salāt* for they stated that: **[First:]** one could apply a little amount even if it was only by touching it and this makes the order easy to be applied. **[Second:]** the words "**whatever one could afford**" in the aforementioned narrations affirm that one should do whatever is with one's capability to apply perfume. However, it could be interpreted as applying perfume as much as one could find. The first interpretation is, however, the sounder. **[Third:]** The order is even more affirmed by the prophet's (ﷺ) permission for the one who couldn't afford men's perfume to use women's perfume, although it is a detested act in general for women's perfume has slight scent and is coloured. (2)

In Salmān's aforementioned *hadīth*, the reward of forgiving one's sins -commited between the two Fridays- has an important

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(1) "Majmū' Al-Fatāwā" by Ibn Taymiyyah (vol. 21 / p. 108).
(2) This is all taken from "Fathul Bārī" (vol. 2 / p. 364) with little editing.

pre-requisite which is taking a bath [*Ghusl*], applying oil [on one's hair], applying perfume and separating not between any two persons.

Wearing one's most beautiful clothes is also of beautifying oneself. Ibn Rush said: 'The etiquettes of attending *Jumu'ah Salāt* are three main ones: applying perfume, using the *Siwāk* and wearing good clothes. There is no disagreement amongst the '*Ulamah* regarding this for the many *Āthār* that support it'.(1)

Abdullāh Ibn Sallām said: that he heard the prophet (ﷺ) say on the pulpit of Friday: '**Why don't every one of you buy two garments to wear only on Friday other than the two he wears for work**'.(2)

3- Ibn 'Umar (رضي الله عنه) related that: while '**Umar Ibn Al-Khattāb was delivering his speech on Friday, a man from the early Muhājirīn entered the mosque. 'Umar called him and asked him about the reason of being so late. The man said: 'I was so busy at work that I couldn't go home till the *'Athan* was called and hence performing *Wudū'* only'. 'Umar then reproached him saying: 'You only did *Wudū'*?! Indeed, you know that the prophet (ﷺ) used to order that one should do *Ghusl* [on Friday]**'.(3)

'Umar's condemnation for that great *Sahābī's* act while the former being on the pulpit and other *Sahāba's* agreement on it is a hard evidence that they all strongly believed in the obligation of making *Ghusl*. Besides, had making *Ghusl* been non-obligatory, the

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(1) "Bdāyatul Mujtahid" (vol. 3 / p. 299).

(2) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1078), Ibn Mājah in "As-Sunnan" (no. 1095) through an authentic chain of narrators. The hadīth is supported by Āishah's narration which was narrated by: Ibn Mājah in "As-Sunnan" (no. 1096), Ibn Khuzaimah in "As-Sahīh" (no. 568) and Ibn Hibbān reported from him (no. 568). In "Misbāh Az-Zujājah" (L. 72 / A), Al-Buseiri said: 'This chain is authentic and the narrators are trust worthy'.

(3) Narrated by Al-Bukhārī in his "Sahīh" (no. 878 and 882).

Sahābī wouldn't have resorted to defend himself with any excuse. Indeed, how strong this proof is.[1]

The *Jumhūrul 'Ulamah* doubted the obligation of doing *Ghusl* on Friday depending on the prophet's (ﷺ) *hadīth* which states: '**Whoever does *Wudū'* on Friday, it is indeed a good deed, and whoever does *Ghusl*, it is then better**'.[2]

Ibn Hazm, however, refuted this view saying: 'Even if this narration is authentic; it does not state clearly that *Ghusl* on Friday is non-obligatory. It only states that *Wudū'* is a good deed and *Ghusl* is better, and there is no doubt about that. *Allāh* (ﷻ) said:

﴿ولو آمن أهل الكتاب لكان خيراً لهم﴾

'**And had the people of the scriptures believed, it would have been better for them**'[3] , does this entail that believing [in *Allāh* (ﷻ)] is not an obligation ?! We seek refuge in *Allāh* (ﷻ) from saying such a statement. Besides even if this *hadīth* states the non-obligation of doing *Ghusl* on Friday, it is still not considered a proof for this *hadīth* would coincide with people's state before the prophet's (ﷺ) later order for Muslims to do *Ghusl* on Friday in his *ahādīth* such as: '**It is an obligation on every adult to do *Ghusl* on Friday**', in another narration '**... on every muslim**'. No doubt that the latter *Ahādīth* abrogate the former. Accordingly, one must not abandon the abrogator for the abrogated.[4]

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(1) "Tamāmul Minnah" (p. 120)

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 5 / pp. 6, 11 and 22), Abū Dāwūd in "As-Sunnan" (no. 354), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 94), At-Tirmithī in "Al-Jāmī' " (no. 497), Ad-Dārimī in "As-Sunnan" (vol. / p. 632), At-Tahāwī in "Sharh Ma'ānī Al-Āthar" (vol. 2 / p. 119), Al-Marwazī in "Al-Jumu'ah Wa Fadluha" (no. 31), Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 97), Al-Baghawhī in "Sharh As-Sunnah" (no. 335), Ibn Khuzaimah in "As-Sahīh" (no. 1757), Al-Khatīb in "Tarikh Bagdad" (vol. 2 / p. 352), Al-Baihaqi in "As-Sunnan Al-Kubra" (vol. 1 / pp. 295-6) and (vol. 3 / p. 190) from Al-Hasan from Samurah.

The narrators are trust worthy for whom the two Shaiks narrated except that Al-Hasan Al-Basrī is a Mudallis [who conceals narrators and reveals others while narrating ahadīth] narrator. However, considering the many narrations of the hadīth, it is authentic.

(3) "Al-Imrān Sūrah" (verse no. 110).

(4) "Al-Muhallā" (vol. 2 / p. 14).

In "Iqtidā' As-Sirāt Al-Mustaqīm", Ibn Taymiyyah said: 'One is recommended to make *Ghusl* on Friday; some '*Ulamah* even said that it is an obligation. The proof that states its being an obligation is stronger than those which state the obligation of doing *Witr Salāt*, the one which states the obligation of doing *Wudū'* after touching a woman, when laughing, nose bleeding, cupping, vomiting and that which states the obligation of sending *Salāt* on the prophet (ﷺ)'.[1]

To conclude, the *Ahādīth* that state the obligation of doing *Ghusl* on Friday have extra information than those which state its being recommended. Accordingly, inconsistency has no access to the two *Ahādīth*; one must put under application the one with extra information.

For more details, see "Naylul Awtār" by Ash-Shawkānī and "Al-Muhallā" by Ibn Hazm.[2]

Considering the aforementioned ruling, one could easily realize the negligence of many people for this obligation on Friday, and even those who apply it; they do so for the sake of cleanliness not for the sake of attending the *Jumu'ah Salāt*. Indeed, we seek Allāh's (ﷻ) help.[3]

[3/58] Talking while the *Khatīb* is delivering his *Khutabah*: It was previously mentioned that Aws (رضي الله عنه) narrated from the prophet (ﷺ) to have said: '**Whoever makes a perfect *Ghusl* on Friday, attends the mosque early on foot not on amount, comes close to the *Imām*, listens to him carefully with no *Lagw* [letting nothing distracts him], will be granted for every step he takes a reward equal to that given to the one who spends a whole year fasting its days and doing *Qiyām* at its nights**'.[4]

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(1) Reported by: Ibn Al-Qayyim in "Zād al-Ma'ād" (vol. 1 / p. 376).
(2) "Tamāmul Minnah" (p. 120).
(3) "Silsilat Al-Ahādīth Ad-Da'īfahwal Mawdū'ah" (vol. 1 / p. 188).
(4) This hadīth's narrators were previously mentioned.

A muslim may do *Ghusl* and attend the mosque walking not riding but sits in a place convenient for him though faraway from the *Imām*, although the prophet (ﷺ) said: '**The more the man retreats [from the *Khatīb*] the lower his rank in *Jannah* will be - even if he was admitted to it**'.

Some of those who attend the mosque early and come close to the *Imām* cause their rewards to loss because of their ignorance of some of the *Jumu'ah* etiquettes believing they are doing well.

[4/58] Some of them may go around serving people water while the *Imām* is delivering his speech.

Imām Mālik said: 'I hate that one drinks water or serves it to others while the *Imām* is delivering his speech on Friday'.(1)

Commenting on the aforementioned statements, Ibn Rushd said: 'It is indeed the truth. Since silence is an obligation in both *Salāt* and while the *Khutbah* is being delivered, the case is the same with eating and drinking; they are both forbidden while being in *Salāt* and should be so while the *Khutbah* is being delivered'.(2)

Ibn Hani' said: 'I asked *Imām* Ahmad regarding drinking water while the *Imām* is delivering his speech he said: 'One must not drink water [in such a state]''.(3)

[5/58] The same ruling applies on those who go around in the mosque on Friday for the purpose of fund raising while the *Imām* is delivering his speech -as happens in some villages.

[6/58] Some people enter the mosque talking while the *Imām* is delivering his speech and hence falling in that which is forbidden as stated in Abū Hurairah's (ﷺ) *hadīth* which states: '**If**

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(1) "Al-Bayān Wat Tashīl" (vol. 1 / p. 322).
(2) The previous reference.
(3) "Masā'il Imām Ahmad" by Ibn Hāni' (no. 459).
In "Al-Umm" (vol. 1 / p. 234), Imām Ash-Shāfi'ī said: 'One may drink water while the Imām is on the pulpit [delivering his speech] in case one feels thirsty. In my view, one is detested to drink water for the sake of enjoyment only'.

you asked your mate to be quiet on Friday while the *Imām* is delivering his speech, you have then committed *Laghw* [idle talk or deed]'.(1) This *Laghw* causes one's reward to loss.

An-Nadr Ibn Shumail interpreted *Laghw* as 'the loss of reward'. It is also said that 'one's superiority of one's attendance for *Jumu'ah Salāt* is null and void' and also said that '*Laghw* means that one's *Jumu'ah Salāt* has turned into *Thuhr Salāt*'.(2)

The following *Ahādīth* support the first two interpretations.

1- Abū Hurairah (ﷺ) related that **once while the prophet (ﷺ) was delivering his speech on Friday, Abū Thar asked 'Ubai Ibn Ka'b (ﷺ) regarding the time a certain *Sūrah* of the *Qur'ān* was revealed. 'Ubai (ﷺ) did not provide any answer. Having finished his *Jumu'ah Salāt*, 'Ubai addressed Abū Thar saying: 'You have gained nothing of your *Salāt* but that *Laghw* you did'. Hearing this, Abū Thar hurried to the prophet (ﷺ) and told him what has happened. He (ﷺ) said: ' 'Ubai has spoken the truth**'.(3)

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(1) This hadīth's narrators were previously mentioned.

(2) "Fathul Bārī" (vol. 2 / p. 414).

(3) Narrated by: At-Tayālisī in "Al-Musnad" (no. 2365), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 220), At-Tahāwī in "Sharh Ma'ānī Al-Āthar" (vol. 1 / p. 367), and Al-Bazzār as mentioned in "Al-Majam'" (vol. 2 / p. 185). The hadīth's chain of narrators is good.

There is another supporting narration traced back to 'Ubai Ibn Ka'b narrated by: Ibn Mājah in "As-Sunnan" (no. 1111) and Abdullāh Ibn Ahmad in "Zawā'id Al-Musnad" (vol. 5 / p. 143). This narration's chain of narrators is good.

In "At-Targhīb Wat Tarhīb" (vol. 1 / p. 257), Al-Munthirī considered the hadīth's chain of narration as good. In "Misbāh Az-Zujājah" (L. 77 / A), Al-Buseirī ranked the hadīth's narrators as trust worthy.

In "Hāshiyat Ibn Mājah" (vol. 1 / p. 343), As-Sindī said: 'The chain of narrators is authentic and the narrators are trust worthy ones'.

I believe that As-Sindī believed so for the many supporting narrations the hadīth has, some of which are the following:

* Jābir's hadīth narrated by: Abī Ya'lā in "Al-Musnad" (vol. 3 / p. 335) (no. 1799), Ibn Hibbān (no. 577), Sa'īd Ibn Mansūr as mentioned in "Zād al-Ma'ād" (vol. 1 / p. 431), At-Tabarānī in "Al-Wasat" and "Al-Kabīr".

  The narrators for whom Abū Ya'lā narrated are trust worthy one as mentioned in "Al-Majma'" (vol. 12 / p. 185).

* Sa'd Ibn Abī Waqqās hadīth, narrated by: =

2- Abdullāh Ibn Amr (ﷺ) related that the prophet (ﷺ) said: '**Those who attend the *Jumu'ah Salāt* are of three types of men: the first: a man who does *laghw* during it and this is only what he gains of it. The second: a man who attends it and calls *Allāh* (ﷻ) with *du'ā'*. He, indeed, calls *Allāh* (ﷻ) and it is up to *Allāh* (ﷻ) to grant him his *Du'ā'* or withhold it. The third is the one who attends it, keeps quiet and silent during it, does not tresspass other people nor harm them. This man will be rewarded with forgiveness for the sins he committed between the present *Jumu'ah* and the one that follows with extra three days. Indeed *Allāh* (ﷻ) said:**

﴿من جاء بالحسنة فله عشر أمثالها﴾

'Whoever does a good deed will be rewarded ten doubles for it'.(1)

3- 'Alī Ibn Abī Tālib (ﷺ) related that the prophet (ﷺ) said: '**Whoever comes close to the *Imām* and listens carefully to him committing no *laghw* will be rewarded with a double share of reward. And whoever withdraws from the *Imām*, commits no *laghw* and listens to him carefully will be rewarded with one share of reward. And whoever comes close to the *Imām* and listens not to him but commits *laghw* instead will incur a double sin upon himself. And whoever withdraws from the *Imām* and commits *laghw* and listens not to him, will incur a sin upon himself. Indeed, whoever orders others to keep quiet, he has indeed spoken. And whoever speaks, has caused his *Jumu'ah* [reward] to loss**'.(2)

Another narration runs as follows:

= Abū Ya'lā in "Al-Musnad" (vol. 2 / p. 66) (no. 708) and Al-Bazzār in "Majma' Az-Zawā'id" (no. 185). In his chain's of narrators, ther is Mujālid Ibn Sā'id.

* Abdullāh's Ibn Mas'ūd hadīth, narrated by:

At-Tabarānī in "Al-Kabīr" (vol. 9 / p. 357) (no. 9541).

(1) Narrated by: Ahmad in "Al-Musnad" (vol. 2 / p. 214), Abū Dāwūd in "As-Sunnan" (no. 1113). The hadīth's chain of narrators is a good one.

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 1 / p. 93). The hadīth's chain of narrators is weak for the manumitted slave of Atā's wife is unknown.

'**Whoever orders his mate on Friday to keep quiet, one has indeed committed *laghw* and whoever commits *laghw* has gained nothing of his *Jumu'ah***'.[1]

One of the prophet's (ﷺ) *Sahābah* narrated that the prophet (ﷺ) said: '**Whoever talks on Friday while the *Imām* is delivering his speech, his reward would be [equal to the weight and value of] a hand full of sand**'.[2]

As for the third interpretation of *laghw*, it is supported by the narration -narrated by Abdullāh Ibn 'Amr- that the prophet (ﷺ) said: '**Whoever speaks or tresspasses people, his *Jumu'ah Salāt* would be considered as *Thuhr Salāt***'.[3]

Ibn Wahb's -one of the *hadīth's* narrators- interpretation runs as follows: 'The *hadīth* means that one's *Salāt* is valid but one has caused his *Jumu'ah* reward to loss'.[4]

I believe that the extra information [Ibn Wahb provided] indicates that the three previously mentioned interpretations [of *laghw*] are closely related in meaning with no slight sign of inconsistency.

The purport of Abū Hurairah's (ﷺ) *hadīth* indicates the prohibition of talking [during the *Khutbah*] for the prophet (ﷺ) considered the words "**Be quiet**" to be of *laghw* although this is originally of enjoining what is good, and the more worth it other kinds of speech.

In Ahmad's "Musnad", Al-A'raj's narration, traced back to Abū Hurairah (ﷺ), states: '**... you have committed *laghw*, let nothing distract you [from listening]**'.

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(1) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1051); Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 320). In the chain of narrators, there is Atā's wife who is an unknown narrator.

(2) Narrated by: Ad-Dūlābī in "Al-Kunā Wal 'Asmā' " (vol. 1 / p. 99).

(3) Narrated by: Ibn Khuzaimah in his "Sahīh" (no. 1810) and Abū Dāwūd in his "Sunnan" (no. 347) and the hadīth's chain of narrators is authentic.

(4) See: "Fathul Bārī" (vol. 2 / p. 414).

The aforementioned narration indicates the prohibition of speaking with whatsoever while the Khutbah is being delivered.

According to the *Jumhūr*, this ruling applies to those who hear the Khutbah. Other *'Ulamah* applied it on whoever attends it whether one could hear it or not.(1)

Reporting the unanimous agreement amongst the '*Ulamah* on the obligation on those who hear the *Khutabh* to keep quiet and listen while it is being delivered -to the exclusion of some *Tābi'īn* who held an opposite opinion-, Ibn Abdil Barr said: 'There is no disagreement -as far as I know- amongst the *Fuqahā'* throughout the countries regarding the obligation on those who could hear the *Khutbah* to keep silent while it is being delivered. And they agreed on the impermissibility of asking those ignorant who speak while the *Imām* is delivering his *Khutbah* to keep quiet or the like in accordance with the aforementioned *hadīth*. It was narrated that Ash-Sha'bī and some others that they used to speak while the *Khutbah* is being delivered and keep quiet only when the *Imām* recites some verses from the Holy *Qur'ān*.

Then said: "According to the well-versed scholars; their act is rejected". But they may have not heard the prophet's (ﷺ) *hadīth*'.(2)

Considering the aforementioned view as a strange one, Al-Hāfith [Ibn Hajar] said: 'Ash-Shāfi'ī has two famous opinions'.

The following paragraph quoted from "Al-'Umm" states them: 'I believe that whoever attends the *Khutbah* should listen to it carefully and speak not, from the moment the *Imām* starts speaking till the second *Khutbah* is finished. One is; however, permitted to speak while the Imām is standing on the pulpit and the *Mu'aththinūn* are calling the *'Athān* or after finishing it but before the *Imām* starts delivering his *Khutbah*. When the *Imām* starts, no one should speak till he finishes the second *Khutbah*. One is

(1) "Fathul Bārī" (vol. 2 / p. 415) and "Al-Ta'līq Al-Mumajjad" (vol. 1 / p. 139) by Al-Laknawī.
(2) The previous reference.

permitted to speak during the period that separates between the second *Khutbah* and when reciting *Takbir* for *Salāt*. It is, however, of good manners not to speak till the two *Khutbahs* and *Salāt* are totally finished.

If one speaks while the *Khutbah* is being delivered -which is something strongly detested-, one's *Salāt* is still valid and does not have to repeat it.' (1)

I believe that the aforementioned person will surely incur a sin upon himself -as mentioned in the *Ahādīth* stated earlier- and this is the soundest of the *'Ulamah's* opinions which was held by Mālik, Al-Awzā'ī, Abū Yūsuf, Muhammad and Ahmad.(2)

[7/58] Keeping quiet means not to talk to other people totally.

Al-Laknawī reported Ibn Khuzaimah's opinion which states: 'The interpretation of keeping quiet is not to talk to others totally - to the exclusion of reciting *Athkār* ... . His view was, however, refuted because it entails that one could recite *Qur'ān* and *Athkār* while the *Khutbah* is being delivered. The order [in the *hadīth*] apparently means to keep totally quiet'.(3)

Some scholars held it permissible to return *Salām* and bless the one who sneezes while the *Khutbah* is being delivered, but the apparent order of the *hadīth* prohibits this.

The Shafi'ī scholars held three different views which An-Nawawī mentioned in his "Majmū'" (vol. 4 / p. 524) then said: 'The soundest opinion [which goes in line with the evidences] is the one that states the prohibition of returning *Salām* and asking

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(1) "Al-'Umm" (vol. 1 / p. 233).
(2) "Ad-Dīnul Khālis" (vol. 4 / p. 140).
See also: "Ashalul Madūrik" (vol. 1 / pp. 324-5), "Tafsīrul Qurtubī" (vol. 18 / p. 116), "At-Ta'līq Al-Mumajjad" (vol. 1 / p. 139), "Tarhut Tathrīb" (vol. 3 / p. 201), "Al-Furū'" (vol. 2 / p. 113), "Sharhus Si'āyah" (vol. 1 / p. 244), and "Al-Majmū'" (vol. 4 / p. 588).
(3) "Al-Ta'līq Al-Mumajjad" (vol. 1 / p. 139).

blessing for the one who sneezes [while the *Khutbah* is being delivered]'.

Since asking one's mate to keep quiet is considered as *Laghw*, although it is originally of enjoining that which is good [*Amrun Bil Ma'rūf*] and forbidding that which is evil [*Nahyun 'An Al-Munkar*], which is a great principle [in *Islām*], but doing that which has more importance [in this situation] -that is listening to the *Khutbah*- is preferred to doing that which is less important -i.e. enjoining what is good-. Accordingly, any act of enjoining that which is good and forbidding that which is evil such as: sending blessings on the one who sneezes, returning *Salām*, repeating after the *Khatīb* while reciting *Athkār*, sending *Salāt* on the prophet (ﷺ) and other such acts share the same ruling. And the more worth it, every speech that lies out side the circle of enjoining that which is good.

The aforementioned Aws's *hadīth* -which states: '**... then comes close to the *Imām*, listens and speaks not**'- indicates that one should listen deeply and carefully to the *Khutbah*; that is, one should be all ears: following and understanding the *Khatīb's* words.

Accordingly, it is a mistake to:

[8/58] sleep while the *Imām* is delivering his speech.

Ibn 'Awn related that Ibn Sīrīn said that the *Sahābah* strongly detested sleeping while the *Imām* is delivering his speech and condemned it severely.

Ibn 'Awn then continued that Ibn Sīrīn met him afterwards and said: 'Do you know what the *Sahābah* say about that? They say that their like [i.e. the people who sleep while the *Imām* is delivering the *Khutbah*] is the like of a detachment that failed in its mission'. Then he said: 'Do you know what this means? It means that they have gained nothing''.(1)

(1) "Tafsīr Al-Qurtubī" (vol. 18 / p. 117).

The praying person is greatly recommended to change his place in the mosque when he feels sleepy.

Ibn 'Umar related that the prophet (ﷺ) said: '**Whoever feels sleepy while being in the mosque on Friday should move from his place to another one**'.[1]

The rationale of changing one's place is that movement does away with sleepiness or that there is a *shaitan* sharing one his praying place!![2]

It is not to be raised that this movement while the *Khutbah* is being delivered is detested for it prevents one from listening to the *Khatīb*. This movement is not, however, prohibited according to the aforementioned *Ahādīth*. Besides, it helps the praying person get rid of sleepiness and keeps him awake to listen to the *Khutbah* carefully.

[9/58] The prohibition of turning one's back to the *Imām* and the *Qiblah*:

Regarding the prophet's (ﷺ) manner and his *Sahābah* while delivering the *Khutbah*, Ibn Al-Qayyim said: 'He (ﷺ) used to deliver his *Khutbah* while standing and facing the *Sahābah* and they facing him'.[3]

Some praying muslims recline on a wall or a pole in the mosque turning their backs to the *Qiblah* and the *Khatīb*, how strange!! The *Khatīb* is the only one permitted to turn his back to the *Qiblah* to be able to face the people to have a great influence on

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(1) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1119), Ibn Hibban in his "Sahīh" (no. 571), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 291), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 237), Ahmad in "Al-Musnad" (vol. 2 / pp. 22-3), Abū Nu'aim in "Akhbār Asbahān" (vol. 2 / p. 186) and Ibn Khuzaimah in his "Sahīh" (no. 1819). The hadīth is authentic.

(2) "Ad-Dīnul Khālis" (vol. 4 / pp. 145-6).

(3) "Zād al-Ma'ād" (vol. 1 / p. 430).

See also: "Tafsīr Al-Qurtubī" (vol. 18 / p. 117) and "Sahīh Al-Bukhārī" in "Kitāb Al-Jumu'ah", chapter: "The Imām faces people while delivering his Khutbah and they face him" (vol. 2 / p. 402).

them while preaching them. The aforementioned type of people ignore such a great rationale; they even do not pay their attention to the *Imām* nor get close to him. Indeed, there is no might nor power but with *Allāh* (ﷻ), the Almighty, the Great.

Regarding this point, Ibn Hajar said: 'Facing people entails that the *Imām* turns his back to the *Qiblah* which is permitted [for him only] to be able to face them and this helps them listen to him carefully and facing him is also a sign of respecting his speech. Facing the *Imām* also helps one be totally given to the *Khutbah* and understand it'.(1)

At-Tirmithī said: 'This was the *Sahābah's* (ﷺ) manner and other scholars; they all considered facing the *Imām* as a strongly recommended act'.(2)

This opinion was also held by the four *Imāms*, Sufyān Ath-Thawrī, Al-'Awzā'ī and Ishāq.

Al-'Athram said: 'I asked Abi Abdullāh Ahmad Ibn Hanbal about diverting oneself from the *Qiblah* in order to face the *Imām'*. He said: 'Yes, you should face him'.(3)

Regarding this point, As-San'ānī said: 'This ruling is a firmly established one just like the other rulings about which the *'Ulamah* agreed unanimously. Abut Tayyib, one of the Shāfi'ī scholars, firmly affirmed its obligation'.(4)

[10/58] The prohibition of messing with the pebbles, the rosary or the like while the *Khutbah* is being delivered.

The prophet (ﷺ) described the words "**be quiet**" which a *muslim* says to his brother muslim -while the *Khutbah* is being

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(1) "Fathul Bārī" (vol. 1 / p. 402).
(2) "Al-Jāmi'" by Al-Tirmithī (vol. 1 / p. 363) and "Sharhus Sunnah" (vol. 4 / p. 260).
(3) "Al-Mughnī" (vol. 2 / p. 186).
(4) "Subulus Salām" (vol. 2 / p. 82); the dicussion of hadīth no. (28) in "The Jumu'ah" chapter.

delivered- as *Laghw* which lexically means: idle and useless speech.

He (ﷺ) also used the same word to describe useless movement, as stated in the following *hadīth*. He (ﷺ) said: '**Whoever messes with pebbles has indeed committed *Laghw*'** [1] for such an act diverts one's attention from being fully given to the *Khutbah*, and so is the case with messing with the rosary, keys ... etc.

[11/58] Tresspassing people's rows:

The aforementioned Salmān's hadīth sets several preconditions for gaining the great reward of *Jumu'ah Salāt*, i.e. forgiveness of sins committed between the present and the following *Jumu'ah*.

Some of these preconditions are: '**... then one attends the mosque early and separates not between any two *muslims***'.[2]

Abū Sa'īd's narration states other two preconditions: '**... then commits no *Laghw* nor any act of ignorance till the *Imām* finishes the *Salāt***'.[3] Ibn Khuzaimah used this precondition as a title for one of the chapters in his "*Sahīh*".

Acts of ignorance are of many types, the following are some of which:

First: separating between any two *muslims* by sitting between them or in the place of one of them.

Second: tresspassing other *muslims* by raising one's foot to the level of their shoulders or even heads and some times his legs cling with their clothes accordingly.

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(1) Narrated by: Muslim in his "Sahīh" (vol. 2 / p. 588), Abū Dāwūd in his "Sunnan" (no. 1050), At-Trimithī in "Al-Jāmī'" (no. 498), Ibn Mājah in his "Sunnan" (no. 1025) and (1090), Ahmad in his "Musnad" (vol. 2 / p. 424) and Ibn Khuzaimah in his "Sahīh" (no. 1818).

(2) The narrations of this hadīth were previously mentioned.

(3) Narrated by: Ibn Khuzaimah in his "Sahīh" (no. 1817) and Ahmad in "Al-Musnad" (vol. 3 / p. 39). The hadīth is authentic.

Third: hurting others by insulting, back biting or mocking them.

Fourth: fighting with others even while walking to the mosque.

One must not sit in another *muslim's* place if one could not find enough place for himself; he should instead look for any empty spot available.

Jābir Ibn Abdillāh (ﷺ) related that the prophet (ﷺ) said: '**No one should force his brother to move away from his place on Friday and sits in it; instead, one should [kindly] ask his brothers to make space for him**'.[1]

An-Nawawī said: 'The order in the *hadīth* shows prohibition. Accordingly, whoever comes to the mosque or any other place earlier and sits in a place on Friday or any other day, for the purpose of doing *Salāt* or any other purpose, has more right in it. It is forbidden on any other muslim to force him move away from it - as the *hadīth* states'.[2]

One is strongly recommended not to tresspass other *muslims* when coming late to the mosque -as Abdullāh's Ibn Busr hadīth states. It runs as follows: **Once a man attended the mosque to perform the *Jumu'ah Salāt* with the prophet (ﷺ). He walked through the mosque trespassing other *muslims* while the prophet (ﷺ) is delivering his speech. Seeing this, the prophet (ﷺ) said: 'Sit! you have indeed hurt others and have been late**'.[3]

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(1) Narrated by: Muslim in his "Sahīh" (vol. 14 / p. 161), Ahmad in "Al-Musnad" (vol. 6 / p. 70), Ibn Khuzaimah in his "Sahīh" (no. 1820) and Ash-Shāfi'ī in "Al-'Umm" (vol. 1 / p. 235).

(2) "Sharh Sahīh Muslim" by An-Nawawī (vol. 14 / p. 160) and "Al-'Umm" (vol. 1 / pp. 234-5).

(3) Narrated by: An-Nasā'ī in "Al-Mujtabā" (vol. 1 / p. 207), Abū Dāwūd in "As-Sunnan" (no. 1118), Ahmad in "Al-Musnad" (vol. 4 / pp. 188-90), Al-Hākim in "Al-Mustadrak" (vol. 1 / pp. 278-88), Ibn Hibbān in his "Sahīh" (vol. 4 / p. 199), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 231) and Ibn Khuzaimah in his "Sahīh" (no. 1811). The hadīth is authentic.
See also: "Sahīh Al-Jāmī' As-Saghīr" (no. 155).

The aforementioned hadīth clearly states the prohibition of trespassing other people. The apparent specification of this prohibition indicates that it is only prohibited on Fridays. However, this specification only presents what usually happens on such a day when the number of praying muslims is great.

Accordingly; the ruling applies to all *Salawāt* and this is the apparent meaning of the *hadīth's* words that state the reason of this prohibition, namely causing harm to others. Thus, the same ruling applies to knowledge gatherings and the like.

Having stated the aforementioned ruling, Ibn Hajar excluded trespassing others to fill gabs existing in the first rows [when doing *Salāt*]; one's trespassing is forgiven in such a case for it takes place because of other people's negligence to do what they are told to do [i.e. getting close to each other when standing in the rows]'.(1)

Tresspassing other people on Friday causes one's reward to loss -as mentioned in Ibn 'Amru's *hadīth*; the prophet (ﷺ) said: '**Whoever commits *Laghw* or tresspasses other people, his *Jumu'ah Salāt* will turn into *Thuhr Salāt***'.(2)

Ibn Wahb -one of the *hadīth* narrators- interpreted the *hadīth* that one's *Salāt* is valid but one's *Jumu'ah* reward is lost.(3)

[12/58] Doing *Ihtibā'* while the *Khatīb* is delivering *Khutbah*:

Ahmad, Abū Dawūd, At-Tirmithī and Al-Hākim narrated from Mu'āth that the prophet (ﷺ) forbade that one does *Ihtibā'* while the *Khatīb* is delivering the *Khutbah*. *Ihtibā'* means: putting one's legs so close to one's belly and wrap them all with one garment with the back - it also applies to arms. This sit causes one's private parts to be displayed and causes one to sleep. Be ware, dear muslim, of doing such an act in order to retain the rewards given to you.

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(1) "Fathul Bārī" (vol. 2 / pp. 292-3). See also" "Al-'Umm" (vol. 1 / p. 228).

(2) Narrated by: Ibn Khuzaimah in his "Sahīh" (no. 1810) and Abū Dāwūd in "As-Sunnan" (no. 347). The hadīth's chain of narrators is authentic.

(3) "Fathul Bārī" (vol. 2 / p. 414).

[59] Pre-Jumu'ah Sunnah Salāt :

The prophet (ﷺ) used to attend the mosque on Friday, ascend the pulpit, and after the *Mu'aththin* calls the *'Athān* he (ﷺ) would start delivering his *Khutbah*.[1]

Had there been a pre-*Jumu'ah Sunnah Salāt*, the prophet (ﷺ) would have ordered his *Sahābah* to do it immediately after the *'Athān* is called, and the prophet (ﷺ) would have done it himself. At his (ﷺ) time, only the *'Athān* used to be called prior to the *Khutbah*.

As-Shāfi'ī said: 'The *Sunnah* is that one *Mu'aththin* calls the *'Athān* when he [the *Imām*] is on the pulpit; not a group of *Mu'aththinūn*'. Then he reported that As-Sā'ib Ibn Yazīd said that there was only one *'Athān* at the prophet's (ﷺ), Abū Bakr's (رضي الله عنه) and Umar's (رضي الله عنه) times called when the *Imām* is on the pulpit. During Uthmān's (رضي الله عنه) era, and because of the great number of *muslims*, he (رضي الله عنه) ordered that a second *'Athān* to be called. This has been practiced since then'.

Then he commented on this saying: ' 'Atā' denied that it was 'Uthmān (رضي الله عنه) to be the first one who ordered the second *'Athān* to be called, it was Mu'āwiyah. Whatever the truth, the prophet's (ﷺ) *Sunnah* is preferred to anything else',[2]

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(1) See: "Fathul Bārī" (vol. 2 / p. 426), "Naylul Awtār" (vol. 3 / p. 312), "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 136), "Misbāhuz Zujājah Fī Zawā'id Ibn Mājah" (vol. 1 / p. 377), "Ad-Dinul Khālis" (vol. 4 / p. 229), "Al-Ajwibahn Nāfi'ah" (p. 26) and "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p.93).

(2) "Al-'Umm" (vol. 1 / p. 224).

'Atā's denial has no basis since many narrations affirm that 'Uthmān was the one who ordered it to be done. And this is affirmed in "Fathul Bārī" (vol. 2 / p. 395). Besides, As-Sā'ib's narration is related by Al-Bukhārī in his "Sahīh" (vol. 2 / p. 393) (no. 912) and others. Ibn Abdil Barr affirmed this even more strongly in his "Tahmīd" (vol. 10 / p. 247); he said: 'There is no disagreement amongst scholars -as far as I know- that it was 'Uthmān who ordered a second 'Athān to be called on Friday'.

It is worth mentioning here that this second *'Athān* used to be called on the top of a house called *Az-Zawrā'* located in the center of the market.

Narrations related from As-Sā'ib state the causes that induced 'Uthmān to take such a step. Some of which are:

1- "... During 'Uthmān's (ﷺ) caliphate, the number of muslims increased a lot and their houses extended too far from the center of the city'.[1]

2- "... so that people could know the *Jumu'ah Salāt* is due'.[2]

3- Al-Qurtubī reported that Al-Mawardī said -regarding the second *'Athān*-: ' 'Uthmān (ﷺ) ordered that it be called to give people a chance to prepare themselves and attend the mosque. This was at a time when the number of people in *Madīnah* increased and their houses extended far away'.[3]

The reasons mentioned earlier do not exist at the present; there is no such a city -like the Enlighted *Madīna*-[4] with great number of people whose houses are far away from the central mosque in which all people gather and many of whom can not hear the *Mu'aththin* when he calls the *'Athān* at the entrance of the mosque.

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(1) Narrated by: Abd Ibn Humaid, Ibn Al-Munthir and Ibn Mardūyah. Al-'Ainī mentioned it in "'Umdat Al-Qārī" (vol. 3 / p. 233).

(2) Narrated by: At-Tabarānī.

(3) "Al-Jāmī' Li 'Ahkāmil Qur'ān" (vol. 18 / p. 100).

(4) The expression "Al-Madīnah Nabawiyyah" [The Prophet's (ﷺ) Madīnah] is commonly used by the biographists of the prophet's (ﷺ) Sīrah and by many Sunnah interpreters; the "Madīnah Munawwarah" [the Enlighted Madīnah] used by some later compilers and authors.

As for the History book of Ibn Shabbah; it was titled by its publisher as "Tārīkh Al-Madīnaal Munawwarah" not by its real author -as could be easily discovered through tracing the book back to its author.

Al-Madīna was indeed enlighted by the prophet's (ﷺ) presence in it -whether alive or dead-, by the Sahābah's presence, and by the Qur'ān revelation in it.

The description "enlighted" is originally traced back to the Hassān's Ibn Thabīt euology of the prophet (ﷺ) which one of its lines states:

In Taybah there is the prophet's way ∴ Lighening though ways could vanish

See: "Juz'un Fī Ziyāratin Nisā' Lilqubūr" by Shikh Bakr Abū Zaid (p. 5).

Nowadays; however, people could easily hear the *'Athān* recited through loud speakers wherever they are and hence the non existence of the need for the second *'Athān* which 'Uthmān (ﷺ) ordered to be called.

Accordingly, calling a second *'Athān* is impermissible for adding a new act in *Sahrī'ah* with no need is impermissible. And this very thing induced 'Alī (ﷺ) to omit this second *'Athān* and revert to the prophet's (ﷺ) *Sunnah* -as Al-Qurtubī mentioned in his "Tafsīr".[1]

To conclude, I believe that the *Sunnah 'Athān* -i.e. one *'Athān*- is sufficient and should be called when the *Imām* ascends the pulpit and there is no need for a second *'Athān*. Following the *Sunnah* is much more better.[2]

According to the previous discussion and since the *'Athān* used to be called outside the mosque during 'Uthmān's (ﷺ) era and Hishām Ibn Abdil Malik was the first to order that it be called inside a minaret then inside the mosque after a period of time, then all the caliphs after him followed his foot steps till this day -as Ash-Shātibī and others [3] stated- it becomes clear to you that there is no pre *Jumu'ah Sunnah Salāt*. Had the *Sahābah* (ﷺ) performed such a *Salāt*, it would have been transmitted to us.

It may be raised that the prophet (ﷺ) ordered the man -who entered the mosque while he (ﷺ) was delivering his speech- to perform the two *Rak'ah Salāt* [before sitting].

The answer is that these tow *Rak'ahs* are "*Tahiyyatul Masjid*" which the man had not performed and hence the prophet's (ﷺ) order him to do them.[4]

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(1) "Al-Jāmī' Li Ahkāmil Qur'ān" (vol. 18 / p. 100).
(2) "Al-Ajwhiban Nāfi'ah" (pp. 10-11).
(3) See: "Al-I'tisāam" (vol. 2 / pp. 146-7) and "Al-Ajwhiban Nāfi'ah" (pp. 14-5).
(4) The narrators of this hadīth will follow soon.

Several *ahādīth* were related in the “Sunnan” by Ibn Mājah[1] traced back to Abū Hurairah and Jābir (ﷺ) to have said: ‘**Sulaik Al-Ghatafānī once entered the mosque while the prophet (ﷺ) was delivering his *Khutbah*. The prophet (ﷺ) asked him: ‘Have you performed the two *Rak‘ahs* before you came?’ Sulaik answered in the negative. The prophet (ﷺ) then said: ‘Do them now and make them short**’’.

Abū Shāmah said: ‘Some of our contemporary writers interpreted the words “**before you came**” to indicate that these two Rak‘ahs are the Pre-*Jumu‘ah Sunnah Salāt* not the ones of *Tahiyyatul Masjid*.[2] They seemed to have understood that the words mean “before you came to the mosque”; that is: at home. But this is not true.

This *hadīth* is narrated in the two “*Sahīhs*”[3] and other compilations[4], and none of their narrations includes this phrase “before you came”.

The narration -stated in Al-Bukhārī’s “Sahīh” and traced back to Jābir- states: ‘**A man attended the mosque while the prophet (ﷺ) was delivering his *Khutbah* on Friday. The prophet (ﷺ)**

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(1) Sunnan Ibn Mājah, the book of “Iqāmatus Salāt”, chapter: “The narrations about entering the mosque while the Imām is delivering his speech” (vol. 1 / pp. 353-4) (no. 1114).

(2) This view was held be Abul Barakāt Ibn Taymiyyah as clearly stated in “Zād al-Ma‘ād” (vol. 1 / p. 434) but refuted by his grand son Abul ‘Abbās.

(3) Some scholars attributed this narration to Imām Muslim only such as: Al-Munthirī in “Mukhtasar Sunnan Abī Dāwūd” (vol. 2 / p. 23), At-Tabrīzī in “Mishkātul Masābīh” (vol. 1 / p. 442), Al-Majd Ibn Taymiyyah in “Muntaqal Akhbār” (vol. 3 / p. 314), Ibn Hajar in “Al-Fath” (vol. 2 / p. 407) and in his “At-Talkhīs” (vol. 2 / p. 61) and As-Suyūtī in “Al-Jāmī‘ As-Saghīr: (vol. 1 / p. 85). That which Abū Shāmah stated is the truth, both Al-Bukhārī and Muslim narrated the hadīth. The former narrated it in “Kitāb Al-Tahajjud” of his “Sahīh”, chapter: “Narrations regarding Nafilah Salāt in twos” (vol. 3 / p. 49) (no. 1166) - with Fathul Bārī”, and the later narrated it in “Kitābul Jumu‘ah” of his “Sahīh”, chapter: “Performing Tahiyyatul Masjid while the Imām is delivering the Khutbah” (vol. 2 / pp. 596-7) (no. 57) and (59).

(4) See: “The Sunnan” by Abī Dāwūd (vol. 1 / p. 291), “The Sunnan” by Ad-Dārimī (vol. 1 / p. 364) and the “Musnad” by Ahmad (vol. 3 / p. 297).

asked him: 'Have you performed the *Salāt*?' The man answered in the negative.

The prophet (ﷺ) then asked him to stand up and perform the *Salāt*'.[1]

The narration reported in *Sahīh* Muslim and traced back to Jābir runs as follows:

'**Sulaik Al-Ghatafānī once entered the mosque on Friday, and the prophet (ﷺ) was on the pulpit. Sulaik sat down without doing any *Salāt*. The prophet (ﷺ) then addressed him saying: 'O Sulaik! Stand up and perform two *Rak'ahs* and make them short**''.[2]

Accordingly, the prophet's (ﷺ) order "**stand up**" indicates that he (ﷺ) may have not noticed the man but until he sat down, and then ordered him to do the two *Rak'ahs*. Or that he (ﷺ) may have guessed that the man performed the two *Rak'ahs* immediately after attending the mosque and before coming close to the prophet (ﷺ) to listen to the *Khutbah*. Accordingly, he (ﷺ) asked him about them to make sure he had done them to which the man answered in the negative.

So, the prophet's (ﷺ) words -in Ibn Mājah's narration- "**before you came**" may mean "before you came close to me and listen to the *Khutbah*" for doing *Salāt* before entering the mosque is originally prohibited, so how could the prophet (ﷺ) ask the man about it!!

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(1) Narrated by: Al-Bukhārī in his "Sahīh" in "Kitābul Jumu'ah", chapter: "When one enters the mosque while the Imām is delivering the speech; one should stand and perform two short Rak'ahs" (vol. 2 / p. 412) (no. 931) and "Kitābul At-Tahajjud", chapter: "Narrations regarding Nāfilah Salāt in twos" (vol. 3 / p. 49) (no. 1166).

(2) Narrated by: Muslim in his "Sahīh" in "Kitābul Jumu'ah", chapter: "Doing Tahiyyatul Masjid while the Imām is delivering his speech" (vol. 2 / p. 597) (no. 59) traced back to Jābir, Abū Dāwūd in his "Sunnan" (no. 1115), (1116) and (1117), At-Tirmithī in "Al-Jāmī'" (no. 510), An-Nasā'ī in "Al-Mujtabā" (pp. 101, 306), Ibn Mājah in "As-Sunnan" (no. 1112) and (1113), Al-Baghawī in "Sharhus Sunnah" (no. 1084) and (1085) traced back to Jābir and Abī Sa'īd (ﷺ).

When the *Jumu'ah Salāt* time is due, one should immediately head to the mosque and should not busy himself with any kind of *Nāfilah Salāt*. Were the pre-*Jumu'ah Sunnah Salāt* been legal, it should not be done before time is due'.[1]

Abū Shāmah's point of view is true; the following points support it:

The first: Al-Hāfith Al-Mizzī stated that the ascribe who copied Ibn Mājah's *Sunnan* wrote the word Taji' [come] instead of Tajlis [sit]. Many *Shaikhs* read Ibn Mājah's *Sunnan* but none verified its wordings unlike the two *Sahīhs* of Bukhārī and Muslim; many *hadīth* reporters took great care in verifying their wordings and their diacritical marks, that is why they are free from mistakes unlike Ibn Mājah's "*Sunnan*".[2]

The second: Those scholars who paid much attention to the *Sunnan* practiced before and after *Jumu'ah Salāt* have never mentioned the *hadīth* under discussion as an evidence on the pre-*Jumu'ah Sunnah Salāt*; they instead stated that it recommends doing *Tahiyyatul Masjid* even if the *Imām* is on the pulpit. Had this *hadīth* been about a pre *Jumu'ah Sunnah Salāt*, they should have mentioned it in the interpretation of the *hadīth* and it would have been well-known and commonly practiced amongst muslims and been of the strongly affirmed *Sunnan* and well-known more than *Tahiyyatul Masjid*.[3]

The third: The prophet (ﷺ) never ordered any *Sahābī* to do the two *Rak'ahs* but the one who entered the mosque as a way of greeting it [i.e. *Tahiyyatul Masjid*].

Were the two *Rak'ahs* the pre-*Jumu'ah Sunnah Salāt*, he (ﷺ) would have ordered all the other present *Sahābah* to perform them.[4]

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(1) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 95).
(2) "Zād al-Ma'ād" (vol. 1 / p. 435).
(3) "Zād al-Ma'ād" (vol. 1 / p. 435) and "Sifrus Sa'ādah" (p. 48).
(4) The previous reference. See also: "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 95).

If it were raised that the prophet (ﷺ) may have performed the pre-*Jumu'ah Sunnah Salāt* at home after the sun had declined and before going out to the mosque, the answer would be that had this really happened, his wives would have related this as they have related all the other *Salawāt* he (ﷺ) used to do at night and day, his manner of doing *Tahajjud* and *Qiyāmul Lail*, and since they have not, this pre-*Jumu'ah Sunnah Salāt* has no existence at all and hence its illegality.

As for the *hadīth*, traced back to Aishah (رضي الله عنها), that states: 'The prophet (ﷺ) used to perform two *Rak'ahs* at home before doing *Jumu'ah Salāt* ', it is a forged *hadīth*. Ishāq Al-Aswārī Al-Basrī, one of the *hadīth's* narrators, is a lier who fabricates *Ahādīth* [(1)] -as Ibn Man'īn stated- and he is the only one to narrate such a *hadīth*.

If it were raised that *Jumu'ah Salāt* should have a pre Sunnah Salāt just like Thuhr Salāt because the former is a shortened form of the later; this could be refuted through the following points:

The first: Qiyās [anology] should not be used as an evidence on the legality of practicing any *Salāt*.[(2)]

The second: The word "*Sunnah*" in general refers to whatever is affirmed to be said or done by the prophet (ﷺ) or his rightly guided caliphs. The pre-*Jumu'ah Sunnah Salāt* is affirmed by neither of these two ways.[(3)]

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(1) "Al-Ajwiban Nāfi'ah" (p. 28).

(2) See: Al-Bā'ith" (p. 92), Bidāyatul Mujtahid" (vol. 1 / p. 172). " 'Usūlul Fiqh Al-Islāmī" by: Badrān Abul Inīn Badrān (p. 193) and my book: "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matar" (p. 55).

(3) All the narrations that affirm that the Sahābah (رضي الله عنهم) used to do Salāt before the Imām comes refer to the Nāfilah Salāt, as was previously mentioned in the chapter about: "going to the mosque late". The following points support this view:

1- The Sahābah (رضي الله عنهم) used to perform different numbers of Rak'ahs; for example Ibn Mas'ūd used to do four Rak'ahs, Ibn 'Umar used to do twelve Rak'ahs, and Ibn Abbās used to do eight - as Ibn Al-Munthir reported.

2- There was only one 'Athān to be called at the prophet's (ﷺ) time which was at the moment he (ﷺ) used to ascend the pulpit, so there is no time to do this pre-Jumu'ah Sunnah Salāt.

3- The Sahābah (رضي الله عنهم) used to perform as many Rak'ahs as they wished to gain the reward which the prophet (ﷺ) stated in his hadīth -which is related by =

Qiyās should not be used to affirm *Sunnan* for whatever the prophet (ﷺ) has not done, abandoning it is in itself of following the *Sunnah*.

The third: The *Jumu'ah Salāt* is an independent *Salāt* that has nothing to do with *Thuhr Salāt*. The former has: a certain number of *Rak'ahs*, the *Khutbah* and preconditions though it is done at the same time in which the later is done.

According to these numerous differences between them; the *Jumu'ah Salāt* can not be considered similar to *Thur Salāt*.(1)

The fourth: Al-Bukhārī narrated in his "Sahīh" a hadīth traced back to Ibn 'Umar (رضي الله عنه) to have said: '**I have done [*Nāfilah Salāt*] with the prophet (ﷺ); two Rak'ahs before Thuhr Salāt, Two Rak'ahs after it, two Rak'ahs after Maghrib Salāt, two Rak'ahs after Ishā' Salāt and two Rak'ahs after *Jumu'ah Salāt***'.(2)

This hadīth indicates that the *Sahābah* (رضي الله عنهم) considered *Thuhr* and *Jumu'ah Salāt* as two independent *Salawāt*. Besides, he [i.e. Ibn 'Umar] never made mention of a pre-*Sunnah Salāt* for the *Jumu'ah Salāt*; he only made mention of a post-*Sunnah Salāt* the thing which affirms the legality of the latter only.(3)

The fifth: If the *Jumu'ah Salāt* were to be considered a shortened form of *Thuhr Salāt*, then no *Nāfilah Salāt* should be

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= Abū Hurairah by Muslim in the "Sahīh" (no. 857)- which states: 'Whoever takes a bath, then attends the Jumu'ah Salāt and performs whatever was destined for him of Nāfilah Salāt, then listens carefully to the Imām till the later finishes his Khutbah and Salāt; all the sins he committed between the present Jumu'ah Salāt and the following one with extra three days will be forgiven'. Regretfully, this Sunnah is commonly abandoned amongst people, the thing which causes the loss of rewards.

4- None of the scholars stated that the pre Jumu'ah Sunnah Salāt consists of twelve or eight Rak'ahs the thing which supports our view. May Allāh (ﷻ) guide us to the right path.

(1) "Zād al-Ma'ād" (vol. 1 / p. 432).

(2) Narrated by: Al-Bukhārī in "Kitabul Tahajjud", chapter: "Doing Nāfilah Salāt after the obligatory one" (vol. 3 / p. 50) (no. 1172).

(3) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 94).

done before it for the prophet (ﷺ) never did *Nāfilah Salāt* before or after the shortened *Thuhr Salāt*; he (ﷺ) only did *Nāfilah Salāt* when doing the regular *Salāt*. In addition to that, doing a complete *Salāt* has more right than doing it shortened followed by its *Nāfilah*. Some *Sahābah* said: 'If I were to do *Nāfilah Salāt* [for shortened *Salawāt*], I would do the complete *Salāt* first'.(1)

If it were raised that Al-Bukhārī himself titled one of his chapters with "Doing *Nāfilah* after the *Jumu'ah Salāt* and before it", then narrated that Abdullāh Ibn Yāsuf told him that Mālik told him from Nāfi' from Ibn 'Umar (ﷺ) that '**the prophet (ﷺ) used to do two *Rak'ahs* before *Thuhr Salāt* and two *Rak'ahs* after it, two *Rak'ahs* after *Maghrib Salāt*, two *Rak'ahs* after the *'Ishā'* and two *Rak'ahs* after the *Jumu'ah Salāt* after he goes home**'.(2)

The answer is that the way Al-Bukhārī formed his titles indicates that he is raising an equiry as to whether the prophet (ﷺ) had done any *Nāfilah Salāt* before or after the *Jumu'ah Salāt*. Then he mentioned the *hadīth* to affirm that he (ﷺ) never did any *Nāfilah* before the *Jumu'ah Salāt* but two *Rak'ahs* after it.

This was indeed Al-Bukhārī's way of forming titles for his Sahīh's chapters; another example: he titled one of the chapters in "Kitāb Al-Eid" with: "Doing *Nāfilah* before the *Eid Salāt* and after it".(3) Then he mentioned only one *hadīth* that affirms the illegality of doing *Nāfilah Salāt* before or after the *Eid Salāt*.(4)

'Accordingly, most of the *Imāms* agreed that no *Nāfilah Salāt* is to be done before the *Jumu'ah* at a certain time with a certain number or *Rak'ahs* for this was not affirmed to be done or ordered to be done by the prophet (ﷺ).

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(1) "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 136).
(2) Narrated by: Al-Bukhārī in "Kitabul Jumuah", chapter: "Doing Salāt after Jumu'ah Salāt and before it" (vol. 2 / p. 425) (no. 937).
(3) See: "Sahīh Al-Bukhārī" (vol. 2 / p. 476).
(4) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 94).

This is *Imām* Mālik's, As-Shāfi'ī's and most of his followers' *Mathhab* [i.e. opinion] and it is also the well-known view of *Imām* Ahmad's *Mathhab*'.(1)

Al-Irāqī said: 'There is nothing that indicates the three *Imāms'* recommendation of doing a pre *Sunnah Salāt* before it'.

Commenting on Al-Irāqī statement, Al-Albānī said: 'That is why nothing that affirms the legality of this claimed *Sunnah* was reported in Ash-Shāfi'ī's "'Umm", in *Imām* Ahmad's "Masā'il" nor in the compilations of any other great *Imām* -as far as I know.

Accordingly, I strongly believe that those who practice this *Salāt* have neither followed the prophet's (ﷺ) *Sunnah* nor the great *Imāms' Mathhab* but followed instead those who imitate other imitators with no knowledge. How strange! How could an imitator imitate another imitator!!' (2)

According to the previous discussion, you could realize the mistake of those who do the two or four *Rak'ahs Salāt* -between the two *'Athāns* believing it to be of *Sunnah* just like the one prior to *Thuhr Salāt*!! The aforementioned evidences affirm that there is no pre-*Jumu'ah Sunnah Salāt*. Indeed nothing beyond the truth but falsehood. We ask *Allāh* (ﷻ) to guide us all to know our religion, act in accordance with it sincerely for His sake and follow the prophet's (ﷺ) *Sunnah*. *Amen*.

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(1) "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 136) and "Majmu'at Ar-Rasā'il Al-Kubrā" (vol. 2 / pp. 167-8), Shaikh Sa'd Al-Miz'il picked out all of Shaikh Ibn Taymiyyah's discussion regarding the point under discussion and compiled it in a book titled "Sunnat Al-Jumu'ah", it is indeed invaluable.

(2) "Al-Ajwibn Nāfi'ah" (p. 32).

Some claim that the prophet's (ﷺ) authentic hadīth: 'Every compulsory Salāt is preceded by two Rak'ahs' states the legality of doing two Rak'ahs before Jumu'ah Salāt. This inference is a sheer falsehood for it was affirmed earlier that there was only the first 'Athān and the Iqāmah. This made Al-Buseirī say -after mentioning the hadīth- 'This is something impossible for there is the Khutbah between the first 'Athān and the Iqāmah; no chance for doing Nāfilah between them'.

See: "Silsilat Al-Ahādīth AS-Sahīhah" (vol. 1 / p. 412).

[60] Mistakes regarding performing Tahiyyatul Masjid on Friday:

[1/60] Upon entering the mosque on Friday, some people commit several mistakes one of which is sitting without performing *Tahiyyatul Masjid* especially those who attend the mosque late while the *Imām* is delivering the *Khutbah*.

It was previously mentioned that once a man entered the mosque [while the prophet (ﷺ) was delivering his *Khutbah*] and then the man sat down without performing *Tahiyyatul Masjid*. Seeing this, the prophet (ﷺ) said: '**Whoever enters the mosque while the *Imām* is delivering the *Khutbah* on Friday should perform two short *Rak'ahs***'.(1)

The hadīth indicates that listening to the *Imām's Khutbah* should not hinder one from doing *Tahiyyatul Masjid*. Those who believe in the opposite think that the prophet's (ﷺ) *hadīth* related by Ibn 'Umar (رضي الله عنه) to be their evidence. The *hadīth* states: '**When the *Khatīb* ascends the pulpit, no *Salāt* is to be done, nor speech to take place**'!!

This *hadīth* is, however, a fabricated one. It was narrated by At-Tabarānī in "Al-Kabīr", and there is Ayyūb Ibn Nahik in its chain of narrators.(2)

Besides having a weak chain of narrators, this *hadīth* contradicts the purport of the previously mentioned one which

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(1) The narrators of this hadīth were previously mentioned.

(2) This is mentioned in "Majma' Az-Zawā'id" (vol. 2 / p. 184); the book says: 'In the hadīth's chain of narrators there is Ayyūb Ibn Nahik who is a weak narrator judged to be so by a group of hadīth scholars'. In "As-Sunnan Al-Kubrā" (vol. 3 / p. 193), Al-Baihaqī said: 'Tracing this hadīth back to the prophet (ﷺ) is a grievous mistake'.

Az-Zayla'ī agreed with Al-Baihaqī in the former's "Nasbur Rāyah" (vol. 2 / p. 201). Abū Hātim also stated the same view about Abū Ayyūb Ibn Nahik from whom Abū Zur'ah does not narrate any hadīth. Abu Zur'ah stated that Ibn Nahik's narrations were never recited to him [by his Sahikhs].

See also: "Al-Jarh Wat Ta'dīl" (vol. 1 / 1 / 259), "Fathul Bārī" (vol. 2 / p. 409) and "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (no. 87).

bears a clear order of doing the two *Rak'ahs* even if the *Imām* is on the pulpit.

[2/60] Accordingly, **it is of sheer ignorance that some *Khutabah* prohibit those who attend the mosque** while the former are delivering their *Khutbahs* **from doing these two *Rak'ahs*** and hence contradicting the prophet's (ﷺ) order. I am afraid that such *Khutabah* fall under *Allāh's* (ﷻ) threat which states: ﴿أرأيت الذي ينهى ❋ عبداً إذا صلى﴾

'**Have you (O Muhammad) seen him (i.e. Abū Jahl and the like) who prevents, a slave (Muhammad) when he prays?**'.(1)

And He (ﷻ) said:

﴿لا تجعلوا دعاء الرسول بينكم كدعاء بعضكم بعضاً قد يعلم الله الذين يتسللون منكم لواذاً فليحذر الذين يخالفون عن أمره أن تصيبهم فتنة أو يصيبهم عذاب أليم﴾

'**And let those who oppose the Messenger's commandment (i.e. his *Sunnah*), be ware lest some *Fitnah* (disbelief, weakness of faith, Bid'ah, hypocracy, ... etc.) before them or a painful torment be inflicted on them**'.(2)

Accordingly, An-Nawawī said: 'This is a crystal clear text to which diverted interpretations have no access. None of the *'Ulamah* who know this *hadīth* and believe in its authenticity rejects it'.(3)

The phrase "**while the *Imām* is delivering his speech**" -in the previously mentioned *hadīth*- indicates that talking while the *Imām* is not delivering his speech is not prohibited.

Tha'labah's Ibn Abī Mālik narration supports this. He said: '**They [i.e. the *Sahābah*] used to talk while 'Umar Ibn Al-Khattāb was sitting on the pulpit till the *Mu'aththin* finishes his**

(1) "Sūrat Al-'Alaq" (verses no. 9, 10).
(2) "Sūrat An-Nūr" (verse no. 63).
(3) "Sharah Sahīh Muslim" by An-Nawawī (vol. 6 / p. 164) and "Fathul Bārī" (vol. 2 / p. 411).

***'Athān* and then he (ﷺ) stands to deliver his two *Khutbahs*, at this moment no one speaks till he finishes them**'.[1]

'This indicates that the *Imām's* ascent on the pulpit does not prevent one from speaking or doing *Tahiyyatul Masjid* but his delivering the *Khutbahs* does regarding the former. So the *hadīth* under discussion is false. May *Allāh* (ﷻ) guide us to the right path'.[2]

Al-Hāfith Ibn Hajar said: 'Our reverend Shaikh Abul Fadl said in "Sharh Al-Tirmithī": 'All the *Sahābah* who prohibited that one does *Salāt* while the *Imām* is delivering his speech, their prohibition is addressed to those who are already present in the mosque [and want to do *Nāfilah Salāt*]. None of them prohibited doing *Tahiyyatul Masjid*. Besides, the order of doing it is clearly stated in an independent *hadīth* that should not be abandoned for just a probable interpretation of other narrations'.[3]

Imām Ash-Shāfi'ī said: 'Whoever enters the mosque while the *Imām* is delivering his speech or while the *'Athān* is being called should perform the two *Rak'ahs* and should make them short in accordance with the prophet's (ﷺ) order'.[4]

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(1) Narrated by: Mālik in his "Muwatta'" (vol. 1 / p. 126), Ash-Shāfi'ī in "Al-'Umm" (vol. 1 / p. 175), At-Tahāwī (vol. 1 / p. 217) and Ibn Abī Hātim in "Al-'Ilal" (vol. 1 / p. 201).

In "Al-Majmū'" (vol. 4 / p. 220), An-Nawawī said: 'Tha'labah's narration is authentic; it was narrated by Ash-Shāfi'ī in "Al-'Umm" through two authentic ways'!! An-Nawawī means the way traced back to both Ibn Abī Fudaik and Mālik from Ibn Shihāb. This expression [i.e. two ways] is only used by An-Nawawī and which Al-'Asqalānī and others criticized for, for it means that there are two different chains of narrators and both are traced back to Tha'labah and this is not true. Both narrations are traced back to Ibn Shihāb alone.

From the same chain of narrators Yazīd Ibn Abdillāh narrated the same hadīth, as Ibn Abī Shaibah mentioned in his "Musannaf" (vol. 2 / p. 124). The chain of narration is authentic.

See also: "Tamāmul Minnah" (pp. 339-40) and "At-Talkhīs Al-Habīr" (vol. 2 / p. 61).

(2) Adopted from "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (vol. 1 / pp. 123-4).

(3) "Fathul Bārī" (vol. 2 / p. 411).

(4) "Al-'Umm" (vol. 1 / p. 227). =

He also said: 'If there is no enough time to do these two *Rak'ahs* because the *Imām* is at the end of his *Khutbah* and is about to engage in the *Salāt*, one does not have to do them.

In my opinion, the *Imām* in such a case should try to prolong his *Khutbah* and order him to perform the two *Rak'ahs*. If the *Imām* did not do this -which is detested-, he incurs no sin upon himself.'.[1]

[3/60] Upon entering the mosque while the *Imām* is still delivering the first Khutbah, **some people sit till he finishes it and sits then they perform *Tahiyyatul Masjid***. This act is indeed an act of ignorance that contradicts the prophet's (ﷺ) *hadīth* which states: '**Whoever attends the mosque on Friday while the *Imām* is delivering the speech should do two short Rak'*ahs***'.[2]

[4/60] Some of those who attend the mosque while the *Mu'aththin* is calling the *'Athān* and the *Khatīb* is sitting on the pulpit, **wait for the former to finish and the latter to start delivering the *Khutbah* then they start performing *Tahiyyatul Masjid***.

This is indeed a mistake for listening to the *Khutbah* is an obligation unlike listening to and repeating the *'Athān* after the *Mu'aththin*; which is a *Sunnah*. This is affirmed by Tha'labah's Ibn Abī Mālik Al-Qurathī statement. He said: 'During 'Umar's and 'Uthmān's caliphates, when the *Imām* ascend the pulpit no one would perform *Salāt* and when he starts his *Khutbah* no one would speak'.[3]

= This opinion was also held by Al-Hasan Ibn 'Uyaynah, Ash-Shāfi'ī, Ahmad and Ishāq -as Al Baghwī stated in "Sharhus Sunnah" (vol. 4 / p. 266) and An-Nawawī in "Sharh Muslim" (vol. 6 / p. 164).

(1) "Al-'Umm" (vol. 1 / p. 227).

(2) The narrators of this hadīth were mentioned earlier.
As-Sakhāwī reported in his "Al-Jawāhir wad Durrar" that his Shaikh Ibn Hajar had attracted the attention to this mistake.

(3) Narrated by Ibn Abī Shaibah in his "Musannaf" (vol. 2 / p. 124) through an authentic chain of narrators. This very hadīth was also narrated by Ibn Shihāb.

'The aforementioned *'Athar* indicates that repeating the *'Athān* after the *Mu'aththin* is not an obligation for it was proved that the *Sahābah* at 'Umar's time used to talk while the *'Athān* is being called and for which 'Umar never criticized any one. I was often asked about this matter and delivered this very same ruling. *Allāh* (ﷻ) knows that which is right'.[1]

[5/60] An-Nawawī reported that some well-versed scholars held that **if one is unable to perform *Tahiyyatul Masjid*, one should wait standing till the *Iqāmah* is called** for one should not perform optional *Salāt* while the *Iqāmah* is being called and at the same time must not sit before doing *Tahiyyatul Masjid*.[2]

This view is indeed right in case one enters the mosque and finds that the *Khatīb* has already finished his speech and the *Iqāamah* is about to be called [or being called]. *Allāh* (ﷻ) know what is right.

[61] Mistakes done by the Khutabā:

*** Prelude:**

[1/61] The *Khatīb* should be:

First: Knowledgeable with the proper Islamic doctrines that enable him to stick to the right path and lead other people to it.

Second: Knowledgeable with the preconditions and articles of *Salāt* and in *Fiqh* to be able to answer other muslims' enquiries and lead them to the right path in accordance with the light of the *Sharī'ah* and not delivering rulings haphazardly as many *Khutabā* do nowadays.

Third: Knowledgeable with the Arabic language, especially in composition to be able to talk to other people fluently in a way that enlightens their hearts and minds. He should also be alert to every thing and eloquent.

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(1) Adopted from "Tamāmul Minnah" (p. 340).
(2) "Fathul Bārī" (vol. 2 / p. 412).

Fourth: Aware of people's affairs, warning them against all kinds of *Bid'ah*, misdemeanors and violations.[1]

Fifth: Righteous, pious, content and full of dignity. He should not be of those who commit misdemeanors publicly, nor of those who violate the Islamic rulings and should be of those who act in accordance with what he instructs others, so that people would look at him with eye of respect and his *Khutbah* may find access to people's hearts and minds; and thus having deep influence.[2]

Abul Aswad Ad-Du'lī [a great Arab poet] said:

O! you who teaches others ∴ Yourself you should teach

To the sick you provide medicine ∴ To treat, yet you are the sick

Indeed, with guidance you heal our souls ∴ But this guidance you never reach

Yourself admonish first ∴ If admonished, you are the wit

Then, your words find access ∴ And benefits sprout from what you preach

Never warn against misdemeanor ∴ But yet you commit

Indeed, Shame on you ∴ And a great discredit

Friday *Khutbah* is of a great importance during which none should speak; otherwise one will cause his rewards to loss. That is why *Allāh* (ﷻ) ordered all *muslims* to abandon their works and even forbade them from executing any transaction when its time is due!!

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(1) One of the reverend scholars said: 'The most eloquent of all Khutab [sing. Khutbah] are the ones which go in line with people's affairs, time, and place. For instance, in Eid Al-Fitr, the Khatīb should preferably talk about Sadaqatul Fitr. He should talk about the importance of muslims' unity if disunity prevails amongst them. And he should urge them to seek knowledge if he senses that they slacken in seeking it and instruct them how to raise their children properly if he noticed that they are not doing so ... etc. The Khatīb should pay much attention to people's affairs, behaviour, traditions and ways of living. His Khutbah should be directed to rectifying their affairs that they may reverse to the right path.

(2) See: "Ad-Dīinul Khālis" (vol. 4 / pp. 197, 209 and 212) and the introduction of "Khutab Mukhtārah" (pp. 15 and 22).

Accordingly; it must not be delivered by those whose speeches cause bordom to other muslims for their subjects do not discuss people's current affairs and problems; they are oft-repeated ones that should be dedicated to different societies and are prepared to solve different problems and hence unrelated and untrue issues. Indeed, we were ordered to tell the truth plainly even if it was against ourselves.

I do not claim that all mosques lack good *Khutabā* and that they have no room for good *Khutab*. Indeed, goodness will always be there in the *Islamic 'Ummah*; however, I intended to highlight the defects lest they prevail and have dominance in our societies.[(1)]

[2/61] Delivering Friday speech has become a traditional ritual and a job that could be changed into words written on a paper and delivered on the pulpit. It became just like any other traditional job-that any one could do such as sweeping the mosque!!

It has even become a profession through which sustenance is sought especially to those who seek it. They forgot that they are standing in the same position the prophet (ﷺ) and all his caliphs and their deputies stood in. This precious state has indeed been occupied by the most ignorant of people, least respected in their societies by the ordinary and -the more worth it- the well versed amongst them.

Such *Khutabā* are indeed considered a grievous trial; their sins are innumerable regarding their negative influence on the *'Ummah*! Verily, such things can never be counted!!

Such *Khutabah* are the main cause for poverty and weakness to their people regarding the latter's mundane and religious affairs. They cause *muslims'* domination to destruction more than their enemies and the disbelievers do.

Their like is the like of the ignorant physician who kills his patient giving him the wrong medicine.

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(1) "Dabāubn 'Alā Manāril Masjid" (p. 17).

The following paragraphs discuss some of these *Khutabā's* mistakes, indeed we seek help, guidance and goodness from *Allāh* (ﷻ).

[3/61] Prolonging the *Khutbah* and shortening the *Salāt*:

Ammār Ibn Yāsir (ﷺ) related that he heard the prophet (ﷺ) say: '**Doing long *Salāt* and delivering a short *Khutbah* is a sign of one's *Fiqh*. So, prolong your *Salāt* and shorten the *Khutbah*. Indeed, some speech is like magic [in its influence on people]**'.(1)

The aforementioned *hadīth* does not contradict the affirmed ones that urge muslims to shorten their *Salāt*, one of which is related by Jābir Ibn Samurah (ﷺ) to have said: '**I used to perform *Salāt* with the prophet (ﷺ); his *Salāt* was moderate and so was his *Khutbah***'.(2)

The *Khatīb's Salāt* should be longer than his speech but not too long that he causes hardship for other *muslims*. And the *Khutbah* should also be of moderate length.(3)

The good *Khatīb*, who is well-versed in the lexical meanings of the words and who is an eloquent and can deliver concise speeches, is indeed a *Faqīh*. That is why the prophet (ﷺ) said: '**Indeed, some speech is like magic**'.(4)

The prophet (ﷺ) used sometimes to read *Sūrahs* "*Al-Jumu'ah*" and "*Al-Munāfiqūn*", and "*Al-A'lā*" and "*Al-Ghāshiyah*" in others.

Ibn Abī Rāfi' said that: '**Marwān appointed Abū Hurairah as his deputy on *Madīnah*; the former then traveled to *Makkah*. Abū Hurairah led us in the *Jumu'ah Salāt*, he recited *Sūrahs***

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(1) Narrated by: Muslim in "Kitābul Jumu'ah", chapter: "Shortening the Salāt and Khutbah" (vol. 2 / p. 594) (no. 869), Abū Dāwūd in "The Sunnan" (no. 1106). Ahmad in "Al-Musnad" (vol. 4 / p. 263) Ibn Khuzaimah in his "Sahīh" (no. 1782) and Abū Ya'lā in his "Musnad" (no. 1618), (1621) and (1642).
(2) Narrated by: Muslim in Kitābul Jumu'ah", chapter: "Shortening the Salāt and the Khutbah" (vol. 2 / p. 591) (no. 866).
(3) "Sharh Sahīh Muslim" by An-Nawawī (vol. 6 / pp. 158-9).
(4) "Al-Maw'ithal Hasanah" (pp. 30-1).

"*Al-Jumu'ah*" in the first *Rak'ah* and "*Al-Munāfiqūn*" in the second.

Having finished the *Salāt*, I told Abū Hurairah that he recited the two *Sūrahs* 'Alī Ibn Abī Tālib used to recite while being in Al-Kūfah.

Abū Hurairah then said: 'Verily, I heard the prophet (ﷺ) recite them on Friday'.[1]

An-Nu'mān Ibn Bashīr stated the same; he said that the prophet (ﷺ) used to recite "*Al-A'lā*" and "*Al-Ghāshiyah*" Sūrahs in *Jumu'ah Salāt* and the two *Eids Salawāt*. Even if these two occasions took place on the same day.[2]

[4/61] The *Khutabā's* verbal mistakes:

An *Imām* is not recommended to recite a part of one of the aforementioned *Sūrahs* or recite one of them in the two *Rak'ahs*. This act contradicts the prophet's (ﷺ) *Sunnah*; only those ignorant Imams who practice such acts.[3]

From the aforementioned discussion, one could easily recognize the mistake those ignorant *Khutabā* commit; namely: prolonging the *Khutbah* and shortening the *Salāt*. Regretfully, they do not discuss in it matters that suit this great position such as: enjoining that what is good, forbidding what is evil, warning against the trials of death and the vicissitudes of the Day of Resurrection. This great state should help people look with an ascetic eye towards this world and with awe towards the Hereafter through frequent admonition. It is indeed a forum through which *Sunnah* should be displayed for its followers and *Bid'ah* should be fought.[4]

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(1) Narrated by: Muslim in "Kitābul Jumu'ah", chapter: "What to recite in Jumu'ah Salāt" (vol. 2 / pp. 597-8) (no. 877).
(2) Narrated by: Muslim in "Kitābul Jumu'ah", chapter: "What to recite in Jumu'ah Salāt" (vol. 2 / p. 598) (no. 878).
(3) "Zād al-Ma'ād" (vol. 1 / p. 381).
(4) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p.85).

Al-'Izz Ibn Abdi Salām affirmed this point saying:

'While delivering the *Khutbah*, the *Khatīb* should tackle those issues for which the *Khutbah* was originally enjoined; namely: praising [*Allāh* (ﷻ) and His Messenger], calling unto *Allāh* (ﷻ), exciting good in others' souls and urging muslims to beware of *Allāh* (ﷻ), reminding them with Hell and Paradise, urging them to do obedience, warning them against all kinds of misdemeanors and urging them to recite the *Qur'ān*. Indeed, the prophet (ﷺ) used to recite *Sūrah Qāf* very often[(1)] in his *Khutbah* for it includes praising

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(1) It is so strange how most of the Imāms insist on reciting Sūrah "As-Sajdah" in every Fajr Friday Salāt and none of them recite Sūrah "Qāf" [although this was the prophet's (ﷺ) Sunnah] as narrated in Muslim's "Sahīh" (vol. 2 / p. 595) (no. 873), Abū Dāwūd's "Sunnan" (vol. 1 / p. 288) (no. 1100 and 1102), An-Nasā'ī's "Mujtabā" (vol. 2 / p. 157) traced back to Umm Hishām Bint Hārithah to have said: 'Indeed, I learned Sūrah "Qāf" directly from the prophet's (ﷺ) mouth for he used to recite it every Friday in his Khutbah on the pulpit'.

It is also affirmed that he (ﷺ) used to read Sūrahs "As-Sajdah" and "Dd-Dahr" in the Fajr Friday Salāt as many Imāms stated. However, one must not recite them so often lest people think that this Salāt has more superiority over any other Salāt due to the Sajdah done in it; this is Ahmad's view. See: "Al-Mughnī" (vol. 2 / p. 222 - with Ash-Sharhul Kabīr"), "Al-Bā'ith" (p.51), "Fathul Bārī" (vol. 2 / p. 379) and "Sifrus Sa'ādah" (p. 41).

Al-Hāfith affirmed that none of the hadīths' narrations states that he (ﷺ) did sujūd when reciting Sūrah "As-Sajdah" except two ones; the first of which 'includes unreliable narrators' while the other's chain of narrators is weak.

In "Al-Furūq" (vol. 2 / p. 191), Al-Qarrāfī said that: 'It has become a prevalent belief amongst the Egyptian public that the Fajr Salāt consists of two Rak'ahs except the one done on Friday, it consists of three. They do so because their Imāms recite Sūrah "As-Sajda" on Friday so often and do Sujūd [when reciting verse no. 15]'. Then he continued: 'That is why Imām Mālik condemned such an act [i.e. reciting this particular Sūrah in Friday Fajr Salāt often] severely for blocking ways of evil is of great importance in our religion'. See: "Idāhul Masaliki Ilā Qawā'idil Imāmi Mālik" (pp. 221-2) and "Mālā Yajūzu Fīhil Khilāfu Bainal Muslimīn" (pp. 97-8).

Many people nowadays believe that a Sūrah which consists of a Sajdah must be recited on Friday, they read two verses preceeding the Sajdah verse, do Sujūd then stand up and read two other verses then do Rukū'. When performing the second Rak'ah, they recite two verses from Sūrah "Al-Insān" then do Rukū'. They do so due to their [false] belief that it is an obligation that one practices the Tilāwah Sajdah in Fajr Friday Salāt!! This, indeed, induced the 'Ulamah to urge Imāms not to recite the two aforementioned Sūrahs on Friday so often, and if they do, they should do Sajdah Tilāwah sometimes and leave it in others.

Allāh (ﷻ), remembering Him (ﷻ) and His deep and vast knowledge of what every one's soul insinuates for him/her, the recording of one's good and bad deeds by the angles, making mention of death and its throes, the *Qiyāmah* and its frightening state and one's deeds are held witness on him/her, making mention of Hell and Paradise, of resurrection after death and urging people to observe their *Salawāt* on their due times. Whatever is said out of the circle of the aforementioned subjects is *Bid'ah*.

Making mention of kings, princes, rulers ... etc. is also prohibited in the *Khutbah*[1] for this position has been originally dedicated for making mention of *Allāh* (ﷻ) and His *Messnger* (ﷺ); *Allāh* (ﷻ) said: ﴿وأن المساجد لله فلا تدعوا مع الله أحداً﴾

'And the mosques are for *Allāh* (Alone) so invoke not any one along with *Allāh*'.[2]

Once a new incident takes place in a muslim community, the *Khatīb* is permitted to discuss it in the *Khutbah* in accordance with the *Shar'* rulings, such as encouraging people for *Jihād* and preparing for it if an enemy is about to attack, calling *Allāh* (ﷻ) for His relief when a drought strikes *muslims*.

The *Khatīb* should also avoid using strange or foreign terms of which people have no knowledge nor could understand for doing so will not avail them in aught and this is of the most detested *Bida'*, *Allāh* (ﷻ) knows what is best'.[3]

Describing the prophet's (ﷺ) manner regarding the Friday *Khutbah*, Ibn Al-Qayyim said: 'While delivering the *Khutbah*, he (ﷺ) used to teach his *Sahābah* the principles of *Islām* and its

(1) In his "Tafsīr" (vol. 18 / p. 107), Al-Qurtūbī reported that Az-Zamakhsharī said: 'If it were raised that the Khutbah is originally enjoined for remembering Allāh (ﷻ) how could other matters be discussed in it. The answer is that making mention of Allāh (ﷻ), His Messenger (ﷺ), praising him and his rightly guided caliphs and the righteous believers, and admonishing others are all part of remembering Allāh (ﷻ), unlike mentioning the tyrants, praising them and calling Allāh (ﷻ) for them; this is all of Shaitān'.

(2) Sūrat "Al-Jinn" (verse no. 18).

(3) "The Fatāwā" by Al-'Izz Ibn Abdis Salām (pp.77-8).

rulings, enjoin [on] them [what is good] and forbid them [from that which is evil] whenever the need arises'.[1]

To conclude, the good exhortation exemplified in reciting *Qur'ān* or other *Sharī'ah* texts in a way easy to be understood, free from affected rhetoric and mysterious symbols, is the soul of the *Khutbah*.

Following the prophet's (ﷺ) manner in delivering the *Khutbah* is an obligation [on every *Khatīb*] for it is an explanation for the general *'Āyah* in *Sūrah Al-Jumu'ah* and his *hadīth* which states: '**Perform *Salāt* as you have seen me performing it**'. This view was held by Ash-Shāfi'ī.

Some scholars, such as Al-Maghribī in his "Al-Badrut Tamām" and many others, held that the prophet's (ﷺ) repeated practice is in itself a proof on the discussed obligation and it is an apparent indication of the evidences [discussed earlier]. *Allāh* (ﷻ) knows best.[2]

Jābir Ibn Samurah described the prophet's (ﷺ) *Khutbah* briefly saying: '**He (ﷺ) used to deliver two *Khutbas* having a rest in between, reciting the *Qur'ān* and admonishing people**'.[3]

Other verbal mistakes:

* Reciting *Du'ā'* after ascending the pulpit facing the *Qiblah* before facing people and greeting them,[4] and also while standing at the bottom of the pulpit.

Regarding this mistake, Shaikhul Islām Ibn Taymiyyah stated that reciting du'ā' [in this state] has no basis in religion.[5] And An-Nawawī stated that such a practice was invented by the ignorants;

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(1) "Zād al-Ma'ād" (vol. 1 / p. 427).

(2) See: "Al-Maw'ithal Hasanah" (p.31) and "Al-Ajwiban Nāfi'ah" (pp. 56-7).

(3) Narrated by: Muslim in his "Sahīh" in "Kitābul Jumu'ah", chapter: "The two Khutbahs and the sitting rest between them", (vol. 2 / p. 589) (no. 862).

(4) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 84), "Islāhul Masājid" (p. 48), "Al-Amru Bil Ittibā'" Ms., "Majallatul Manār" (vol. 18 / p. 558), "Al-Ajwiban Nāfi'ah" (p. 68).

(5) "Al-Ikhtiyārātul 'Ilmiyyah" (p. 48).

these Imāms call *Allāh* (ﷻ) after they ascends the pulpit and before sitting on it.[1]

* Abandoning *Salām* when facing the *muslims*.[2]

* Abandoning reciting *Khutbatūl Hājah* and the prophet's (ﷺ) statement 'To proceed. Verily! The best of speech is that of *Allāh* (ﷻ) ... etc.'.[3]

* Abandoning reminding *muslims* with *Sūrah* "*Qāf* " in the *Khutbah* although it was of the prophet's (ﷺ) *Sunnah* to do so -as we have mentioned earlier.

* Oft-reciting the prophet's (ﷺ) *hadīth*: 'He who repents from his sin as the one with no sin'[4] at the end of the *Khutbah*.

* Reciting *Taslīm* after finishing the first *Khutbah*[5] -which many *Khutabah* do nowadays.

* Delivering the second *Khutbah* so fast.[6]

* Dedicating the second *Khutbah* only to sending *Salāt* on the prophet (ﷺ) and calling unto *Allāh* (ﷻ) and making it devoid of exhortation or teachings.[7]

* Raising one's voice when sending *Salāt* on the prophet (ﷺ). Commenting on such a practice, Abū Shāmah said: 'This practice indeed contradicts the *Sharī'ah* and is compatible with the layman's belief; namely, to cause inconvenience to one's organs through raising one's voice when sending *Salāt* on the prophet (ﷺ). This is a kind of sheer ignorance for sending *Salāt* on the prophet (ﷺ) is a kind of *du'ā'* which should be recited secretly as is the *Sunnah*; even the *du'ās* which the prophet (ﷺ) used to recite loudly -such as the *Qunūt du'ā'*- he (ﷺ) never raised his voice than needed in them.

(1) "Rawadtut Tālibīn" (vol. 2 / p. 32).
(2) "Al-Madkhal" (vol. 2 / p. 168) and "Al-Ajwiban Nāfi'ah" (p. 68).
(3) See: "Al-Ajwiban Nāfi'ah" (pp. 55-8 and 69).
(4) "Al-Ajwiban Nāfi'ah" (p. 69) and "As-Sunnan Wal Mubtada'āt" (p. 56).
(5) "Al-Ajwiban Nāfi'ah" (p. 70).
(6) "Al-Ajwiban Nāfi'ah" (p. 70) and "Al-Manār" (vol. 18 / p. 858).
(7) "Al-Ajwiban Nāfi'ah" (p. 71) and "Noorul Bayān Fil Kashfi 'An Bida' Ākhiriz Zamān" (p. 445) and "As-Sunnan Wal Mubtada'āt" (p. 56).

As for sending *Salāt* on the prophet (ﷺ) in the *Khutbah*, it should be treated just like the other parts of the *Khutbah*. The prophet (ﷺ) used to raise his voice when admonishing *muslims* for it is the essence of *Khutbah*. In one of the narrations [that describes the prophet's (ﷺ) manner when delivering the *Khutbah*] the narrator said: '**He (ﷺ) talked in the manner one uses when warning others against an enemy who is about to attack them**'.(1)

We were ordered to send *Salāt* on the prophet (ﷺ) in our *Salāt* secretly not loudly even in the loud voice *Salawāt*'.(2)

* Raising one's voice with *Allāh's* (ﷻ) name or the names of the righteous, we seek refuge with *Allāh* (ﷻ).(3)

* Ending the Khutbah with the Qur'ānic verse that states:

﴿إن الله يأمر بالعدل والإحسان﴾

'**Verily, *Allāh* (ﷻ) enjoins justice and *Ihsān* [i.e. to be patient in performing your duties to *Allāh*, totally for *Allāh's* (ﷻ) sake and in accordance with the *Sunnah* ...]**'(4) or with the statement: 'Make mention of *Allāh* [through remembrances ... etc.] and He (ﷻ) will make mention of you'.(5)

* Mentioning caliphs, Sultans, Kings, ... etc. in the second Khutbah in a special tone.(6)

[Commenting on such a mistake], *Imām* 'Alī Ibn Sultan Muhammad Al-Qārī said: 'This misbehaviour amongst people was

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(1) Narrated by: Muslim in "Kitābul Jumu'ah", chapter: "Shortening the Salāt and Khutbah" (vol. 2 / p. 592) (no. 867) and An-Nasā'ī in "Kitābul Eidain", chapter: "How the Khutbah is delivered" (vol. 3 / pp. 188-9).

(2) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (pp. 85-6). A part of Abū Shāmah's statements were quoted by As-Suyūtī in his "Al-Amru Bil Ittibā' Wan Nahy 'Anil Ibtidā'" (foil 25 / B) and by Al-Albāni in his "Al-Ajwiban Nāfi'ah" (p. 71).

(3) "Al-Manār" (vol. 18 / p. 559) and "Al-Ajwiban Nāfi'ah" (p. 71).

(4) Sūrat "An-Nahl" (verse no. 90).

(5) See: "Al-Madkhal" (vol. 2 / p. 271), "As-Sunnan Wal Mubtad'āt" (p. 57) and "Al-Ajwiban Nāfi'ah" (p. 73).

(6) "Al-I'tisām" (vol. 1 / pp. 17-8) and (vol. 2 / p. 177), "Al-Manār" (vol. 6 / p. 139), (vol. 18 / pp. 305 and 558) and (vol. 31 / p. 55) and "Al-Ajwiban Nāfi'ah" (p. 72).

born out from abandoning *Sunnah* and practicing *Bid'ah* instead. It all started when some of the *Sultans* and princes ordered that their names be mentioned on the pulpit by all *Khutabah*. These Sultans were advised that the four caliphs' names be mentioned first and this was executed. Afterwards, the *Ummayyads* were the first to insult 'Alī (ﷺ) and his followers in their *Khutbahs* for a period of time till 'Umar Ibn Abdil 'Aziz took hold of the reins of the caliphate with whom *Allāh* (ﷻ) exalted *Islām* -as He (ﷻ) did with 'Umar Ibn Al-Khattāb. He [Ibn Abdil 'Azīz] showed extreme justice and magnificent guardianship towards his people

[When elected as a caliph], 'Umar Ibn Abdil 'Azīz began his first *Khutbah* with praising *Allāh* (ﷻ), thanking Him then admonishing people and when he reached the part in which previous *Khutabah* used to insult the last of the four caliphs -'Alī the righteous- he recited the *Qur'ānic* verse: '**Verily, *Allāh* (ﷻ) enjoins on you justice and *Ihsān***', the said: 'O! bondmen of *Allāh* (ﷻ), I urge you to be ware of *Allāh* (ﷻ)' then descended from the pulpit'.(1)

The aforementioned points are some of the mistakes *Khutabah* do when delivering the *Khutbah*. There are other mistakes made by people in the presence of the *Khatīb*. Were the *Khutabah* forbid them from committing them, people would have never done them so often that they misled other muslims through making the latter think what they do is of the *Shar'*, the thing which is totally untrue.

Some of these mistakes are the following:

* Asking for *Allāh's* (ﷻ) pleasure by the *Mu'aththinīn* while the *Khutbah* is being delivered especially when the *Khatīb* makes mention of the *Sultan*, the former instantly saying with a loud voice: 'Amen, Amen. May *Allāh* (ﷻ) grant him victory and preserve him' and other such *du'ā's*. This is all a hideous forbidden *Bid'ah*.

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(1) "Shammul 'Awārid Fi Thammir Rawāfid" (p. 87).

* Some of the *Mu'aththinīn* call *Allāh* (ﷻ) for the *Khatīb* - when he sits after the first *Khutbah*- saying: 'May *Allāh* (ﷻ) forgive you and your parents, us, our parents and all those who are present ... etc.'

* They also recite the prophet's (ﷺ) *hadīth*: 'If you ordered your mate to keep quiet ...' then they recite the *Qur'ānic* verse: 'Verily, *Allāh* (ﷻ) and His angles send *Salāt* on the prophet (ﷺ) ...' when the *Khatīb* heads to the pulpit.(1)

The aforementioned mistakes should be strongly fought for they consist of false *Athkār* that are recited at a time when silence is enjoined and the reflection of the heart towards the *Khutbah* is needed. Besides, raising one's voice with such *Athkār* will disturb *muslims'* psychological unity.

The *Fuqahā'* agreed unanimously that such a practice is a hideous mistake that all the *Khutabah* and those who have the ability should do their best in order to wipe it out.

[5/61] *Khutabah's* practical mistakes:

Some of the *Khutabah's* practical mistakes while delivering the *Khutbah* are the following:

* Ascending the pulpit so slowly.(2)

* Turning one's head to the right and to the left when he says: 'I enjoin you ... and I forbid you ...' and when sending *Salāt* on the prophet (ﷺ) taking one step up then descending from it when the *Salāt* on the prophet (ﷺ) is finished. All such acts are proofless. The

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(1) See: "Ad-Dīnul Khālis" (vol. 4 / pp. 211 and 306-7), "Al-Bahrur Rā'iq" (vol. 2 / p. 156), "Hāshiyatul 'Adawī" (vol. 2 / p. 103), "Raddul Muhtār" (vol. 1 / p. 606), "Tuhfatul Muhtāj" (vol. 1 / p. 460), "Muhammad's Rashīd Ridā Fatāwā" (vol. 4 / p. 1356), "Al-Madkhal" (vol. 2 / p. 266), "Sharh At-Tarīqal Muhammadiyyah" (vol. 1 / pp. 114-5) and (vol. 4 / p. 323), "Al-Ibdā' Fī Madaril Ibtidā'" (p. 75), "As-Sunnan Wal Mubtad'āt" (p. 24), "Al-Ajwiban Nāfi'ah" (p. 67), "Fatāwā Ibn Taymiyyah" (vol. 1 / p. 129), "Islāhul Masājid" (p. 70) and "Al-Ikhtiyārātul 'Ilmiyyah" (p. 48).

(2) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 84) and "Al-Amru Bi Ittibā' Wan Nahyu 'Anil Ibtidā'" (foil 25/B).

Sunnah is that the *Khatīb* faces the people directly from the moment he begins the *Khutbah* till its end.(1) This is also Ash-Shāfi‘ī’s view.(2)

Al-Hāfith Ibn Hajar said: ‘It is reported in “Sharhul Muhaththab” that the act of turning one’s face to the left and to the right is a unanimously detested act’.(3)

Al-Māwardī stated the same in his “Al-Hāwī”, he said: ‘The *Khatīb* must not turn his face to the right and to the left while sending *Salāt* on the prophet (ﷺ), in order to be a good follower of *Sunnah* and the good manners it teaches’.(4)

* Raising hands when reciting *du‘ā’*: Husain Ibn Abdir Rahmān related that ‘Imārah Ibn Ru’aibah saw Bishr Ibn Marwān calling *du‘ā’* on Friday [*Khutbah* raising his hands]. ‘Imārah said: ‘**May *Allāh* (ﷻ) disgrace these hands. Indeed, I saw *Allāh’s* (ﷻ) Messenger (ﷺ) calling *Allāh* (ﷻ) on the pulpit; he raised only his index**’.(5)

The aforementioned *’Athar* states clearly that raising hands while delivering the *Khutbah* is not of *Sunnah*. This view was held by Mālik, Ash-Shāfi‘ī’s followers and many others.(6)

‘Imārah’s statement also indicates that whatever contradicts the *Sunnah* is a hideous rejected act.(7)

Raising one’s hands when reciting *Takbīratul Ihrām* in the *Salāt* is not meant in the aforementioned *’Athar* at all, what is

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(1) “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 85), “Al-Amru Bi Ittibā‘ Wan Nahyu ‘Anil Ibtidā‘” (foil 25/B), “Rawdatul Tālbīn” (vol. 2 / p. 32), “Hāshiyatu Ibn ‘Abdīn” (vol. 1 / p. 759) and “Islāhul Masājid” (p. 48).
(2) “Al-’Umm” (vol. 1 / p. 230), “Zād al-Ma‘ād” (vol. 1 / p. 430) and “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 85).
(3) “Fathul Bārī” (vol. 2 / p. 402).
(4) “Al-Bā’ith ‘Alā Inkāril Bida‘ Wal Hawādith” (p. 85).
(5) Narrated by: Muslim in his “Sahīh” (no. 874), An-Nasā’ī in “Al-Mujtabā” (vol. 3 / p. 108) and Abū Dāwūd in “As-Sunnan” (no. 1104).
(6) “Sharh Sahīh Muslim” by An-Nawawī (vol. 6 / p. 162).
(7) “Bathlul Majhūd Fī Halli Abī Dāwūd” (vol. 6 / p. 106).

meant is what most of the *Khutabah* and preachers do when calling *du'ā'* in their *Khutab*.(1)

In his "Al-Ikhtiyārātul 'Ilmiyyah", Ibn Taymiyyah considered such an act as detested and affirmed the prophet's (ﷺ) *Sunnah* of only raising the index when calling *Allāh* (ﷻ).(2)

Abū Shāmah followed by As-Suyūti considered raising hands while calling *du'ā'* during the *Khutbah* by the *Imām* an old *Bid'ah*.(3)

Ibn 'Abdīn stated that it is Harām [forbidden].(4)

Al-Laknawī used Bishr's Ibn Marwān act as an example of the *Bid'ah*.(5)

As-Safārīnī, the Hanbalite, said: 'Our [*Mathhab*] *'Ulamah* and many others stated that it is detested for the *Imām* to raise his hands while calling *du'ā'* in the *Khutbah*. Al-Majd even stated that it is a *Bid'ah* in accordance with the Mālikī and Shāfi'ī followers. However, a *Khatīb* is permitted to point with his index'.(6)

Accordingly, many of the *'Ulamah* and *hadīth* scholars refused to raise their hands in the *Khutbah* when ordered to do so. For example, Habīb Ibn 'Ubaid related that Abdil Malik ordered Ghudiaf Ibn Hārith Ath-Thumālī to raise his hands on the pulpit. The latter refused to do so. This incident was reported by Abū Zur'ah Ad-Dimashqī in his "Tārīkh" (vol. 1 / pp. 603-4) (no. 1712), he also reported under point number (1713) and so did Ibn 'Asākir in "Tārikh Dimashq" (vol. 5 / p. 244/A-B) that Ibn Jābir related that Abdil Malik ordered Abā Idrīs Al-Khawlānī to raise his hands but the latter refused.

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(1) Previous reference.
(2) "Al-Ikhtiyāratul 'Ilmiyyah" (p. 48).
(3) "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (p. 84) and "Al-Amru Bi Ittibā' Wan Nahyu 'Anil Ibtidā'" (foil 25/B).
(4) "Hāshiyatu Ibn 'Abdīn" (vol. 1 / p. 769).
(5) "Iqāmatul Hujjah" (p. 27).
(6) "Sharh Thulāthiyāt Musnadil Imām Ahmad" (vol. 2 / p. 279).

It is worth mentioning here the following points:

First: The first to raise his hands on Friday was 'Ubaidillāh Ibn Ma'mar as reported in "Ta'jīlul Manfa'ah" (p. 274).

Second: The prohibition of raising one's hands while calling *du'ā'* only applies when delivering the Friday *Khutbah*; accordingly, raising one's hands in general when calling *du'ā'* is not prohibited for it was affirmed in many texts.(1)

Third: Raising hands when calling unto Allāh (ﷻ) for rain during delivering the *Khutbah* on Friday is excluded from 'Imārha's hadīth.

Al-Burkhari narrated in his "*Sahīh*" (vol. 2 / p. 413) (no. 933) - and other scholars- from 'Anas Ibn Mālik to have said: '**At the prophet's (ﷺ) time, people were struck with a drought. While the prophet (ﷺ) was delivering the *Khutbah* on Friday, a bedouin stood up and said: 'O *Allāh's* Messenger! The cattle has died and our children find nothing to eat. So call unto *Allāh* (ﷻ) for relief'. The prophet (ﷺ) raised his hands -and not a single cloud was there in the sky- [and then called *Allāh* (ﷻ) for relief]. By the One in whose hands my soul is, by the time he (ﷺ) finished his *du'ā'*, clouds had been accumulating like mountains followed by heavy rain that drops of water were drippling from the prophet's (ﷺ) beard**'.

Mistakes done by those attending the Salāt:

* Raising hands saying "*Āmen*" when the *Imām* recites *du'ā'*, and whoever does so will incur a sin on himself as Ibn 'Abdīn stated to be the soundest of all *'Ulamah's* opinions.(2)

* Raising hands when the *Imām* sits between the two *Khutbahs* and says at the end of the First: 'Call unto *Allāh* (ﷻ) believing that your *du'ā'* will certainly be answered'.

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(1) See: "Fathul Bārī" (vol. 11 / p. 143).
(2) "Hāshiyat Ibn 'Abdīn" (vol. 1 / p. 768) and "Al-Ajwiban Nāfi'ah" (p. 73).

* The recitation of the aforementioned statement so often by the *Khatīb* is also illegal; it is even forbidden for it leads to raising voices with *Thikr* by the *Ma'mūmīn*.

Ad-Dardīr even considered it to be of the hideous *Bid'ah* done by the "ignorant *Khatīb*".

Commenting on Ad-Dardīr's term "ignorant *Khatīb*", As-Sāwī said: 'The word [*Jahūl*] ignorant is a form of extensiveness for he is enjoining what is good while he is doing the opposite since reciting this *hadīth*(1) is not an obligation in the *Khutbah*; on the contrary, it is a *Bid'ah*. Keeping silent between the two *Khutbahs* is the obligation. So, raising voices with *Athkār* is *Harām*. Indeed, such a *Khatīb* has led himself and others astray'.(2)

It is also a mistake that the Ma'mūmīn raise their voices when the Imām says: 'Make mention of Allāh (ﷻ)' at the end of the Khutbah.

Regarding this point, Muhammad Rashīd Ridā said: 'Raising one's hands and voice with *du'ā'* when the *Khatīb* sits between the two *Khutbahs* is proofless. Were such an act an affirmed *Sunnah* and caused not inconvenience to other *muslims*, it would have been considered as permissible. Indeed, keeping quiet in such a state is the *Sunnah*; one could, however, call unto *Allāh* (ﷻ) secretly without raising hands lest it be considered one of the Friday *Salāt's* rites. Those who raise their hands contradict the plain *Sunnah* for the *Imām* starts delivering the second *Khutbah* and they are still reciting *du'ā'*. They should instead listen carefully with deep reflection to the *Khutbah* and contemplate while in the sitting rest. The least with which the aforementioned act be described is that it is a detested *Bid'ah*. *Allāh* (ﷻ) knows that which is best'.(3)

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(1) The hadīth states: 'Call unto Allāh while believing that you will be certainly answered". Narrated by: At-Tirmithī and Al-Hākim and it is authentic.
(2) "Bulghatus Sālik" (vol. 1 / p. 182).
(3) Muhammad's Rahīd Ridā "Fatāwā" (vol. 1 / p. 58).

[6/61] Mistakes done by the *Khutabah* while performing the [*Jumu'ah*] *Salāt*:

There are other mistakes which some *Khutabah* do beside shortening the *Jumu'ah Salāt*. Some of these mistakes are the following:

* Starting the *Salāt* before the rows are straightened.(1)

* Assigning a *Muballigh* for no need. The *Muballigh* is the one who raises his voice with *Takbīratul Ihrām* and other *Takbīrs* in order to inform the attending praying persons of the *Imām's* situation during the *Salāt*.

This act has its deep roots in the prophet's (ﷺ) *Sunnah*. Abū Bakr (رضي الله عنه) used to inform people of the prophet's (ﷺ) *Takbīr* while he (ﷺ) was doing *Salāt* while sitting during his death sickness.

The well-known *Mathāhib's* scholars stated clearly that this act is permitted so long as the need arises, if not then it is a hideous *Bid'ah*.

Those *Mu'aththinūn* who do *Tablīgh* commit many *Bida'* while doing it, especially on Friday, some of which are the following:

- Doing it in a group as what happens in the *Umayyad Mosque* [in Damascus].

- Raising voices with it excessively in an musical tone.

- Prolonging the vowels so much that the *Imām* has to wait for them or even preceds them in the acts of *Salāt*; for example, the *Imām* does the second *Sajdah* before they finish saying *Takbīr* for the first one.(2)

Counting the mistakes the *Muballighūn* [sing. *Muballigh*] commit, Ibn 'Abdīn said: '... some of these: raising one's voice more than needed, even if those behind the *Imām* are few to whom

(1) "Islāhul Masājid" (pp. 92-3) and "Al-Ajwiban Nāfi'ah" (p. 74).
(2) Muhammad's Rahīd Ridā "Fatāwā" (vol. 4 / pp. 1357-8).

the *Imām's* voice could reach easily. It is stated in "As-Sirāj" that if the *Imām* himself raises his voice more than needed, he has indeed done a mistake'.(1)

Commenting on the prophet's (ﷺ) manner in doing *Salāt* while in his death sickness, Al-A'mash said: 'People were led by Abū Bakr's (ﷺ) *Salāt* [who was himself led by the prophet (ﷺ)]'. That is, Abū Bakr used to inform people with the prophet's (ﷺ) *Takbīr*.

In "Ad-Dirāyah", it is stated: 'From the aforementioned discussion, one could conclude the permissibility of raising the voices by the *Mu'aththinūn* on Friday and the two *Eids Salawāt*'.

Commenting on Ad-Dirāyah's statmens, Ibn Al-Humām said: 'The manner in which voices are raised these days is not meant by the Dirāyah's statement. What is meant is informing [the praying *muslims* with] the *Takbīrs*. However, what is practiced in this country these days is no doubt a mistake for while raising their voices, the *Mu'aththinūn* prolong the vowels in "*Allāhu Akbar*" the thing which renders one's *Salāt* invalid, even if one single vowel is prolonged. Besides, they occupy themselves with beautifying the tone of their voices to show their skills not to establish [an important kind of] worship'.(2)

Regarding the last remark, he continued: 'This act is only done by those who do not really know the essence of *Salāt* and *du'ā'*, so is the case with those who recite the *Qur'ān* in the same way. This is a kind of having fun or amusement. Were some one to do the same when asking a king or so for some kind of a need; i.e. to ask him in a special tone as if he is singing, he would be accused of making fun of the king. Indeed, the state of calling [unto *Allāh* (ﷻ)] needs humbleness and sincerity not the use of chanting tones'.(3)

Nowadays, we do not even need the *Mu'aththin* to raise his voice due to the loud speakers which do the job.

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(1) "Tnabīhu Thawil Afhām 'Alā Ahkāmit Tablīgh Khalfal Imām" (vol. 1 / p. 144).
(2) "Sharhu Fathil Qadīr" (vol. 1 / p. 370).
(3) "Sharhu Fathil Qadīr" (vol. 1 / p. 370).

In “As-Sīral Halabiyyah”, the unanimous agreement amongst the four *Mathhab Imāms* states that raising the voice [by the *Mu’aththin*] where there is no need is a hideous detested *Bid‘ah*, it is only recommended when the need arises.

In many of our mosques the voice of the *Imām* is loud enough to be heard by those behind him, yet, there are *Muballighūn* who disturb *muslims* with their voices causing inconvenience for them.

Let these *Muballighūn* beware of falling into that which the *‘Ulamah* warned against [i.e. *Bid‘ah*] lest they render their worship invalid while knowing it or not.[1]

It is worthmentioning here that there is a mistake some people do during *Friday Salāt* which is leading people in *Salāt* by an Imām other than the *Khatīb* himself. It is true that the *Salāt* is valid but such an act contradicts the prophet’s (ﷺ) *Sunnah* and his Sahābah’s practice. Commenting on what was statedin Al-Azhār: ‘Any one other than the *Khatīb* could lead people in their *Salāt*’, Ash-Shawkānī said: ‘This act contradicts the prophet’s (ﷺ) *Sunnah*. Ths *Sahābah* (رضي الله عنهم) followed his practice and so did the *Tābi‘īn* and by other people’.[2]

[7/61] Doing *Thuhr Salāt* after the *Jumu‘ah Salāt*:

Doing *Thuhr Salāt* after the *Jumu‘ah Salāt* is impermissible, for it is one of the *Islamic* principles that *Allāh* (ﷻ) never enjoined two obligatory *Salawāt* to be done at the same time. Whoever lives in an area in which there is a mosque in which a *Jumu‘ah Salāt* is established, he must attend it unless one believes that attending this *Salāt* is invalid due to the lack of some of its conditions; then one must not engage in a worship which one believes that it is invalid - even if one’s belief is wrong- for this would be considered as disobedience for *Allāh* (ﷻ). If one did this *Salāt* with such a belief, he must do *Thuhr Salāt* but must never establish another congregation after the first one for this would excite disunity amongst *muslims*.

(1) “Islāhul Masājid Minal Bida‘I Wal Hawādith” (p. 144).
(2) “As-Saylul Jarrār” (vol. 1 p. 301).

However, if one does the *Jumu'ah Salāt* believing that it is valid, one must not perform *Thuhr Salāt* afterwards, not individually nor in congregation for doing so contradicts the aforementioned *Islamic* principle which some *Fuqahā'* considered an affirmed one.

Besides, it was never transmitted that any of the Sahābah or Salaf scholars ever performed *Thuhr Salāt* after doing *Jumu'ah Salāt*. Ash-Shāfi'ī, for instance, once came to Baghdād and never did *Thuhr Salāt* after the *Jumu'ah Salāt* though there were many mosques. Even if he had done so, his act is not a *Shar'* that every muslim must follow.

Those who perform *Thuhr Salāt* after the *Jumu'ah Salāt* falsely believe that such an act is something recommended for it includes doing a good deed; namely performing *Salāt*. On the contrary, such an act bears a dangerous destructive effect on people for it includes performing an extra worship that *Allāh* (ﷻ) never enjoined or permitted to be done. And whoever does so, has set himself as a partner with *Allāh* (ﷻ) and so does whoever supports him. *Allāh* (ﷻ) said: ﴿أم لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله﴾

'**Or have they partners with *Allāh* (ﷻ) who have instituted for them a religion which *Allāh* (ﷻ) has not allowed**'.(1)

The prophet (ﷺ) displayed the meaning of taking the rabbis and priests as gods with *Allāh* (ﷻ) by the people of the Book that '... **they [people of the Book] did not literary worship them, but they used to obey and follow them in whatever they [the rabbis and priests] consider as *Halāl* [lawful] or *Harām* [forbidden]**'.(2)

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(1) "Sūrah Ash-Shūrah" (verse no. 21).

(2) Narrated by: At-Trimithi in "Al-Jāmi'" (vol. 5 / p. 278) (no. 3095), Ibn Jarīr in his "Tafsīr" (vol. 1 / p. 81) and Ibn Sa'd, 'Abd Ibn Hamīd, Abn Al-Munthir, Ibn Abī Hātim, At-Tabarānī, Abush Shaikh and Ibn Mardawayh- as reported in "Ad-Durrul Manthūr" (vol. 3 / p. 230).

The various narrations of the hadīth makes it a Hasan [sound] as Ibn Taymiyaah said in "Al-Imān" (p. 64).

These rabbis and priests instituted new *Shar‘* for their people believing that they are making more good by doing more worship; the sole misconception through which all *Bida‘* got through *Islām*.

In “Al-Minhāj”, Shaikh Zakariyah Al-Ansārī said: ‘No other obligatory Salāt should precede it and no other *Jumu‘ah Salāt* should be performed in the same area, unless the local mosque could not bear the people’s great number’.

Commenting on Shaikh Zakariyah’s statement, Al-Bujairami wrote: ‘That is if the number is too large that their gathering in one place is something nearly impossible due to the inconvenience their gathering would cause, taking into consideration that women, kids and slaves could also join the *Jumu‘ah Salāt*, though it is not an obligation on them. In such a case numerous *Jumu‘ah Salāt* could be performed and hence no need for doing *Thuhr Salāt* as Ibn Abdil Haqq was reported to have said’.(1)

Some late scholars hold that it is of *Sunnah* to perform *Thuhr Salāt* after the *Jumu‘ah Salāt* as a way of avoiding disagreement amongst scholars regarding doing *Jumu‘ah Salāt* in more than one mosque. Their opinion is, however, a flase one.

To conclude, if it were raised that the previously stated prohibition of doing more than *Jumu‘ah Salāt* in a certain area is due to the precondition that no *Salāt* should be done simultaneously with the *Jumu‘ah Salāt*, what proof do these scholars have for this??

If it were raised that the evidence lies in the prophet’s (ﷺ) *hadīth*: ‘**The *Jumu‘ah Salāt* that counts is the first one done**’, then the answer for this is that this *hadīth* is a false one that has no basis in the [authentic] *Sunnah*, it is merely an opinion held by some late *Shāfi‘ī* followers and some irnorants believed that it is a *hadīth*.(2)

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(1) “Hāshiyat Al-Bujairamī ‘Alal Manhaj” (vol. 1 / p. 423).
(2) “Al-Ajwiban Nāfi‘ah” (p. 46) with little editing.

If it were raised that the prophet (ﷺ) did not allow any *Jumu'ah Salāt* to be held in any of the *Madīnah* mosques and its supurbs except the one in which he (ﷺ) did *Salāt*, the answer is that: this does not indicate that this prohibition is a condition without which *Salāt* is rendered null and void nor does it indicate an obligation.

If the previously mentioned hypotheses were true, this would entail that the same ruling is to be applied to the other five obligatory *Salawāt*; i.e. no congregational *Salāt* to be held in a place in which the prophet (ﷺ) did not allow that a second congregation be done. This is indeed a sheer falsehood.

Besides, if the latter *Jumu'ah* congregation was to be considered nul and void -in case the latter is known -or both- in case the precise time of their initiation is not known- due to a certain hindrance, then what is this hindrance?? It is of the well-established *Islamic* principles the validity of the act of worship everywhere, every time unless there is a certain kind of hindrance that renders it null and void, in the point under discussion, there is none.[1]

Indeed, doing more than the *Jumu'ah Salāt* with no need is an act that contradicts *Sunnah*. Muslims should do their best to decrease the number of the congregations and try to unify them as much as they could so that they could reap its [i.e. the *Jumu'ah Salāt's*] benefits and disunity may hopefully be eradicated - which was originally born out from the numerous congregations of the *Jumu'ah Salāt* that are done in numerous mosques that are so close together the thing which no real *Faqīh* could support.[2]

It is stated in "Al-Mubdi'" that there is a non disagreement amongst scholars that doing more than one *Jumu'ah Salāt* or *Eid Salāt* in the same area with no need to do so is prohibited. 'Atā', however, held an opposite opinion.[3]

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(1) "Al-Maw'ithal Hasanah" (pp. 15-6).
(2) "Al-Ajwiban Nāfi'ah" (p. 47).
(3) See: "Kashful Qina'" (vol. 1 / p. 351).

This very same view was held by As-Subkī who considered 'doing numerous *Jumu'ah Salāt* -when there is no need-as detested act which is a well-established principle of *Islām*'.[1]

Having discussed this matter under the title "Khurūjul Jumu'ati 'An Mawdū'ihā Bikathrati Ta'addudihā", Al-Qāsimī concluded that '*Jumu'ah Salāt* must not be established in small mosques -situated amongs peoples' houses or in streets- nor in big ones which bigger ones could satisfy. The local people of every area -such as a village- must do the *Jum'ah Salāt* in the biggest mosque hence decreasing the number of congregations and displaying the function of mosques in its splendid manner moving away from [the hideous] multiplicity'.[2]

Commenting on Al-Qāsimī's statements, Al-'Albānī said: 'This is indeed the truth which only those who have deep understanding of *Sunnah* and through reflection on the manner in which *Jumu'ah Salāt* used to be performed during the prophet's (ﷺ) time could realize and perceive'. [3]

To conclude, the *hadīth* -on which those who consider doing *Thuhr Salāt* after *Jumu'ah Salāt* as permissible depend- is a false one. They even set conditions for which they have no proof.

O *Muslims*, never exceed the limits of your religion. Indeed, you have that which is satisfactory in the *Qur'ān* and *Sunnah* regarding the obligatory and optional acts.

Having heard the bedouin swore that he would not perform more than the five *Salawāt* and the other obligatory articles ignoring none, the prophet (ﷺ) said: 'He would indeed win if he is telling the truth' and 'he would be admitted to Paradise if he has told the truth'.

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(1) "Al-I'tisām Bil Wāhid Al-Ahad Min Iqāmati Jum'atain Fī Balad" (vol. 1 / p. 190). It is listed in the "Fatāwā".
(2) "Islāhul Masājid" (p. 51).
(3) "Al-Ajwiban Nāfi'ah" (p. 74).

Let muslims perform their obligations, abandon the forbidden acts and perform Nāfilah. This would certainly consume their whole lives.(1)

[62] Mistakes done in the post-Jumu'ah Sunnah Salāt:

'Umar Ibn 'Atā' Ibn Abil Khuwār said that Nāfi' Ibn Jubair sent him to As-Sā'ib -Namr's nephew- asking him regarding an act which Mu'āwiyah saw him [As-Sā'ib] doing in the [*Jumu'ah*] *Salāt*. As-Sā'ib said: '**Yes, indeed. I performed the *Jumu'ah Salāt* in *Al-Maqsūrah*.(2) When the *Imām* finished the *Salāt*, I didn't move away from my place till I performed *Nāfilah Salāt*. Having left his place, Mu'āwiyah sent for me and said: 'Never do again what you did earlier. When you perform the *Jumu'ah***

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(1) "Islāhul Masājid" (pp. 49-52), Muhammad's Rashīd Rdia "Fatāwā" (vol. 3 / p. 942), (vol. 4 / pp. 1550-1) and (vol. 5 / pp. 1465-6), "As-Sunnan Wal Mubtad'āt" (pp. 10, 123), "Al-Ajwiban Nāfi'ah" (pp. 46-74), "Al-Manār" magazine (vol. 23 / pp. 259, 497) and (vol. 34 / p. 120), "Ad-Dīnul Khālis" (vol. 4 / pp. 175-182), "Al-Maw'ithal Hassanah" (pp. 15-6) and our book: "I'lāmul 'Ābid Fī Hukmi Takrāril Jamā'ati Fil Masjidil Wāhid".

(2) The Maqsūrah is the chamber built inside a mosque.
The apparent words of the hadīth indicate the legality of performing Salāt in the room built inside the mosque. This act was practiced by many of the Salaf such As: Al-Hasan, Al-Qāsim Ibn Muhammad, Sālim and many others. However, others considered it as detested such as Ibn 'Umar, As-Shāfi'ī, Ahmad and Ishāq. Ibn 'Umar (ﷺ) used to get out of it when 'the obligatory] Salāt is due. Al-Qādī said: 'Some scholars held that if such a room is open for the public in which anyone could do Salāt, then doing Jumu'ah Salāt in it is permissible and vice versa if it is only dedicated for a group of people. Then it is not considered a part of the mosque.

Accordingly, doing Salāt in a mosque with two floors; one for men and the other for women, is permissible even if the latter could not see the Imām nor the other Ma'mūmīn but could only hear the Imām's voice -through loudspeakers- since they are all in the same mosque. This is the soundest of all scholars' opinions. However, opinions contrast strongly when the matter comes to those who do their Salāt outside the mosque [in its court yard or the street close to it]. In such a case the Ma'mūmīn can neither see the Imām nor the other Ma'mūmīn. May Allāh (ﷻ) guides us to that which is right.

See: "Sharah Sahīh Muslim" by An-Nawawī (vol. 6 / p. 170) and "Al-Fatāwā" by Abdil ''Azīz Ibn Bāz (pp. 64-5).

***Salāt*, never follow it with *Nāfilah* till you speak with others or get out. This was the prophet's (ﷺ) order for us**'.[1]

Describing the prophet's (ﷺ) manner when doing *Nāfilah*, Abdullāh Ibn 'Umar said: '**He (ﷺ) used not to perform *Nāfilah* after the *Jumu'ah Salāt* till he leaves [the mosque] then does it at home**'.[2]

The aforementioned two *Ahādīth* include:

[1/62] Urging *muslims* to separate between the *Fard* and *Nāfilah Salāt* even by just talking with others or moving from one's praying place to another. It is best that one does *Nāfilah* at home. This was indeed the prophet's (ﷺ) *Sunnah*.

Nāfi' related that Ibn 'Umar (ﷺ) once saw a man performing two [*Nāfilah*] *Rak'ahs* on Friday in the same place where he performed the *Jumu'ah Salāt* . The former pushed the latter away and reproached him saying: '**Do you perform *Jumu'ah Salāt* four *Rak'ahs***??!'[3]

Many Ahādīth urge that Nāfilah should be done at home, some of which are the following:

1- Jābir Ibn Abdillāh (ﷺ) related that the prophet (ﷺ) said: '**Whenever you finish the [obligatory] *Salāt* in the mosque, do some of your *Nāfilah Salāt* at home for when you do so *Allāh* (ﷻ) will shower your house with goodness**'.[4]

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(1) Narrated by: Muslim in his "Sahīh" (vol. 2 / p. 601) (no. 883), Abū Dāwūd in "As-Sunnan" (vol. 1 / p. 294) (no. 1129), Ibn Khuzaimah in "As-Sahīh" (vol. 2 / p. 181) and (vol. 3 / p. 102), Ahmad in "Al-Musnad" (vol. 3 / no. 94, 95), Abdir Razzāq in his "Musannaf" (vol. 3 / p. 449) (no. 5534), At-Tabarānī in "Al-Kabīr" (vol. 19 / p. 315) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 240).

(2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 937, 1165, 1172 and 1180) and Muslim (vol. 2 / p. 600) (no. 882).

(3) Narrated by: Abū Dāwūd in "As-Sunnan" (no. 1127), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 240) through an authentic chain of narrators.

(4) Narrated by: Muslim in his "Sahīh" (vol. 1 / p. 539) (no. 778).

2- Ibn 'Umar (ﷺ) related that the prophet (ﷺ) said: '**Perform part of your *Salāt* at your homes, and never make them like grave yards**'.(1) That is perform *Nāfilah Salāt* at home and never make them like grave yards where no *Salāt* is done.

3- 'Abdullāh Ibn Sa'd (ﷺ) said that he once asked the prophet (ﷺ): '**Which is better: doing *Salāt* in the mosque or at home?**' He (ﷺ) said: '**Do you see how much close my home is to the mosque, yet I prefer doing *Salāt* at home to doing it in the mosque unless it is an obligatory *Salāt***'.(2)

In another narration -narrated by Abī Dāwūd in his "*Sunnan*" through an authentic chain of narrators traced back to Zaid Ibn Thābit- the prophet (ﷺ) said: '**Doing *Salāt* at home is much more superior than doing it in my mosque [at *Madīnah*] unless it is the obligatory one**'.(3)

The aforementioned *Ahādīth* clearly state that it is of the prophet's (ﷺ) *Sunnah* to do *Nāfilah Salāt* at home.

Regarding this point, Shaikhul Islām Ibn Taymiyyah said: 'The *Sunnah* is to separate between performing the obligatory and optional *Salāt* in *Jumu'ah Salāt* and other *Salawāt* as was narrated in the "Sahīh" that he (ﷺ) prohibited that any [obligatory] *Salāt* be followed immediately by [optional] one; one should separate between them with speech or changing one's place.

Accordingly, one must not do what most people do nowadays; i.e. as soon as they finish the first *Salāt* they start another. This indeed contradicts the prophet's (ﷺ) order. The rationale behind such a ruling is to distinguish between the *Nāfilah* and *Fard*

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(1) Narrated by: Al-Bukhārī in his "Sahīh" (no. 432) and (no. 1187) and Muslim in his "Sahīh" (no. 208).

(2) Narrated by: Ibn Mājah in "As-Sunnan" (vol. 1 / p. 439) (no. 1378), Ahmad and Ibn Khuzaimah -are reported in "At-Targhīb Wat Tarhīb" (vol. 1 / p. 178) and Ibn Hibbān -as reported in "Misbāh Az-Zujājah" (vol. 1 / p. 444) which states that 'the hadīth's chain of narrators is authentic and all the narrators are trust worthy ones'. Indeed it is so.

(3) Narrated by: Abī Dāwūd in "As-Sunnan" (vol. 1 / p. 274) (no. 1044).

Salawāt and between the act of worship and other ordinary acts. That is why *muslims* are recommended to haste in breaking their fast, delay their *Suhūr* and to have something on the Day of *Eidul Fitr* before going to the *Salāt* and they are prohibited to perform *Siyām* a day or two prior to *Ramadān*.

The aim of this all is to separate beween what is legal of *Siyām* and what is not and to distinguish between the acts of worship and other acts. So is the case with the *Jumu'ah Salāt* which *Allāh* (ﷻ) enjoined on *muslims*; it should be distinguished from other [*Nāfilah*] *Salawāt*.

Many of the *Mubtai'ah* -such as the *Rāfidah* and others- bear the *Niyyah* of doing *Thuhr Salāt* instead of *Jumu'ah Salāt*, they pretend to do *Taslīm*, but actually they have not done it, then they complete their *Thuhr Salāt*. Whoever watches them thinks that they are doing the *Sunnah*. So, when the obligatory *Salāt* is distinguished from the *Sunnah Salāt*, this would block off the way in the face of *Bid'ah*. There are so many similar cases like the one discussed. *Allāh* (ﷻ) knows what is best'.[1]

Regarding this point, *Shaikh* Muhammad Shamsul Haq Al-'Athīm Ābādī said: 'Since the *Friday Salāt* is done instead of *Thuhr Salāt*, one must never perform *Thuhr Salāt* after the *Friday Salāt*.

Indeed none of the *Sahābah*, the *Tābi'īn* the *Imāms*, scholars and *Muhaddithīn* has ever done so since doing such an act is a *Bid'ah*, the doer of which incurs a sin upon himself.

Such a *Bid'ah* was originally practiced by some *hanafis* as mentioned in "Al-Bahrur Rā'iq Sharh Kanzud Daqā'iq" '.[2]

[2/62] It is worth mentioning here that the view -which states that if the post-*Jumu'ah Sunnah Salāt* is done at the mosque, it should be four *Rak'ahs* and if done at home, it should be two- is totally baseless and lacks evidence.

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(1) See" Sunnatul Jumu'al Qabliyyah" (pp. 63-...)
(2) "At-Tahqīqātul 'Ulā" (p. 46).

The truth lies in the well-known *hadīth* narrated in the two “Sahīh” which states: ‘**The best of one’s *Salāt* is the one done at home except the obligatory one**’.

Accordingly, one is permitted to do post-*Jumu‘ah Salāt* in the mosque -whether two or four *Rak‘ahs*. However, it is better to do them at home considering the apparent meaning of the aforementioned authentic *hadīth*.(1)

(1) For more details about the aforementioned false view see: “Tamāmul Minnah” (pp. 341-3). It is of great value.

Chapter Seven

Miscellaneous Mistakes done in special Salawāt, People with special excuses and other issues

* Mistakes done in *Salātul Istikhārah*.

* Mistakes done in *Salātul Eid*.

* Mistakes done when joining between two *Salawāt* in residence.

* Mistakes done in the *Salāt* while in journey.

* Denying the legality of *Salātul Khawf* and *Sujūdush Shkur* and abandoning *Salātul Khusūf*.

* A warning against Forged *Salawāt* and common unauthentic *Ahādīth* regarding *Salāt*.

[63] Mistakes done in Salātul Istikhārah:

When doing *Salātul Istikhārah*, one does not have to do anything but to perform *Salāt* and recite the affirmed *du'ā'* in a manner similar to any other *du'ā'* in order to fulfill what one intends to do or leaves it.

Accordingly, scholars affirmed that [after performing this *Salāt*] one should start doing the thing he finds his heart inclined to and should not depend on seeing a dream nor should one ask others to perform it on his behalf; it is just a kind of *du'ā'* in which a muslim asks for *Allāh's* (ﷻ) help to guide him to that which is good. Once a *muslim's* heart is willing to tread a certain path which turns to be successful, he would certainly feel satisfied and happy. If not, he would know that goodness is not in the path he chose and would also feel satisfied and thank *Allāh* (ﷻ) for it.(1)

[1/63] A common mistake:

Some people believe that *Salātul Istikhārah* is not valid unless others do it on their behalf and it should be followed by a dream. This is indeed a sheer extremism that *Allāh* (ﷻ) never enjoined nor did His prophet's (ﷺ) *Sunnah* preach. This extremism was born out from exaggeration -that should be avoided- which led to abandoning one of the greatest of the prophet's (ﷺ) *Sunnan* and hence the loss of rewards and blessings.

O, dear muslim brother, ask for *Allāh's* (ﷻ) guidance in all your affairs and He (ﷻ) will surely guide you to that which is good. He (ﷻ) made asking for his help so easy; just recite the *du'ā'* after performing any [two *Rak'ahs*] *Nāfilah Salāt* or perform two *Rak'ahs* especially for this purpose and surely you will be granted more rewards and blessings.

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(1) There is disagreement amongst scholars regarding repeating Salātul Istikhārah in case one could not decide which way to tread nor was his heart pleased with either doing what he intended to do or abandoning it. There is not, however, any affirmed proof that states the legality of repeating it. See: "Naylul Awtār" (vol. 3 / p. 90).

And never do what other people usually do of extremism or asking others to do it on their behalf; just take hold of the prophet's (ﷺ) *Sunnah* and you will surely be guided and succeed in this world and in the Hereafter. Indeed, how fortune he is who performs it and participate in its revivification amongst *muslims*.(1)

[2/63] After doing *Salātul Istikhārah*, do whatever pleases your heart. Never do that which you intended to do before doing the *Salāt*; you should abandon such an intention otherwise you would not be asking for *Allāh's* (ﷻ) guidance but your own desires - we seek *Allāh's* (ﷻ) refuge from that.

One should be sincere when asking *Allāh's* (ﷻ) guidance, feeling free from one's own knowledge and power and attributing them to *Allāh* (ﷻ) alone. Once one does that, he has been free from his own desires.(2)

Regretfully, many people are not well acknowledged with the legal *Salātul Istikhārah*; consequently, they invented many ways of doing it, none of which is affirmed in the *Qur'ān* nor the *Sunnah*, not even reported that any of the righteous *Salaf* to have done them. These forged ways are frequently practiced, and when one preaches the legal one which the prophet (ﷺ) used to practice, foul tongues will soon severely whip his back and will be considered as an extremist renegade. Indeed, there is no power nor might but with *Allāh* (ﷻ).

The following paragraphs present some of these forged ways of doing *Salātul Istikhārah*:

[3/63] Believing in setting a condition prior to doing *Salātul Istikhārah*; that is if the matter one wishes to do is good one would see a green or a white colour in one's dreams. And if the matter is evil one would see a red or a black colour.

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(1) "Al-Madkhal" (vol. 3 / p. 90) by Ibnil Hāj, "Hadyun Naby Fis Salawātil Khāmssah" (pp. 222-3) and "Ad-Dīnul Khālis" (vol. 5 / pp. 245-...)

(2) "Naylul Awtār" (vol. 3 / p. 90) with little editing.

[4/63] Using the rosary by the one who needs *Allāh's* (ﷻ) guidance or others make it for him. One holds the rosary and then presents one's need secretly then gathers some of its beads in one's hand and counts them. If the number of the beads is an odd one, one would not fulfill what he had intended to do. If the number is an even one, one would consider this as a good sign and would do what he had born in his intention.

Indeed, what is the difference between this way and that which the people of *Jāhiliyyah* used to practice, i.e. the *Tiyarah*, which is totally prohibited in our *Shar'*.

[5/63] The cup way. A cup of coffee is made by a man or a woman for the one who needs the *Istikhārah*. The later drinks the cup of coffee offered to him, then tips it over and after a while gives it to the former to "read" it for him. The former looks inside the cup after the leftover has made different shapes and lines -just like any liquid left over does. Then the "reader" starts making up different stories for the former and fills his head with legends!!

[6/63] Using necromancy [fortunetelling]. It is done by placing a cup full of water on a special person's hand which has special lines. This process is done on a certain day of the week. Then the fortune-teller starts humming with unrecognized words calling some of the *Jinns* in order to bring the thief [as is usually done or tell him about the robery].

[7/63] Using the sand. It is done by drawing disconnected lines on the sand, then they are counted in a special mathematical way known to those who practice this way. At the end, the fortune-teller gets to know the person's sign [of the zodiac] and picks out all the information about this sign from a certain book he brought for such a purpose. Then he tells the person about the latter's past and future events -as he claims. Those people with similar signs are told the same thing.

[8/63] Using the palm. In this way the fortune-teller claims to have the ability of reading one's palm through diagnosing and analysing its lines and starts telling others about their future.

[9/63] Using the *Mushaf*. One opens the *Mushaf* randomly, if one's eyes fell on an *Ayah* that talks about mercy, he would do the thing he wishes, otherwise he won't.

[10/63] Some people go to *Shaikhs* and righteous people to do the *Istikhārah* on their behalf which is a mistake!!

No doubt that those of sound sense could easily realize that all these ways are part of the forbidden fortune telling believing in which is one of the grievous sins as the '*Ulamah* strongly stated.(1)

The prophet (ﷺ) forbade it saying: '**Whoever attends a fortune teller or a soothsayer and believes whatever he says [the former] has indeed disbelieved in that which was revealed on Muhammad (ﷺ)**'.(2)

He (ﷺ) also said: '**Whoever attends a fortune teller, asks him about any thing and believes him, his *Salāt* would not be accepted for forty days**'.(3)

I wonder how could people seek such nonsense and falsehood and get away from the prophet's (ﷺ) guidance??!

It is worth-mentioning here that some people violate the manner in which *Salāt* is done such as: adding the *du'ā* false statements or believing in the necessity of setting conditions before doing the *Salāt*: such as doing it in matter one is confused about, reciting the *du'ā* while doing *Sujūd* … et.

Another mistake people make after doing *Salātūl Istikhārah* is saying: 'We made *Istikhārah* and got no benefit' or other

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(1) See: "Al-Kbā'ir", Grievous Sin (no. 41) (p. 141).

(2) Narrated by: Ahmad in "Al-Musnad" (vol. 2 / pp. 408, 429, 476), Abū Dāwūd in "As-Sunnan" (vol. 4 / p. 15) (no. 3904), Ad-Dārimī in "As-Sunnan" (vol. 1 / p. 259), At-Tirmithī in "Al-Jāmi'" (vol. 1 / pp. 242-3) (no. 135), Ibn Mājah in "As-Sunnan" (vol. 1 / p. 209) (no. 639), Ibnil Jārūd in "Al-Muntaqā" (p. 58), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 8) and Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 8 / p. 135).
Al-Hākim considered the Hadīth as authentic in his "Al-Mustadrak" with which Ath-Thahabī agreed in his "At-Takhlīs" and "Al-Kabā'ir" (p. 141) and so did Al-'Irāqī in his "'Amālī" -as reported in "Faydul Qadīr" (vol. 6 / p. 23).

(3) Narrated by: Muslim in his "Sahīh" (vol. 4 / p. 1751) (no. 2230).

statements that indicate that one is not fully submitted to *Allāh's* (ﷻ) will. In his "Al-Fawā'id" (p. 174), Ibn Al-Qayyim said: 'The warm hearted father always does that which is best for his son; he would even cut one of his organs if necessary. And he would deprive him sometimes from money or desires if this is for his own good.

Allāh (ﷻ) the All-wize and Most merciful who always showers His creatures with mercy when afflicting them with misfortune for their own good. Only those with deep faith in *Allāh* (ﷻ) would understand and believe in this, unlike those who lack knowledge in *Allāh's* perfect names and attributes and resorted instead to their deficient minds, such would gain nothing at all.

Those who believe deeply in *Allāh* (ﷻ) and His perfect knowledge would feel content in this world and in the hereafter when they would live in Paradise. This what truly means to believe in *Allāh* (ﷻ), and accept *Islām* as one's religion and Muhammad as our messenger'.

[64] Mistakes done in the two Eids Salawāt:

Regarding understanding the essence of the *Eid*, people are of two groups:

The first group believes that the *Eid* is a time for fun and amusement only and a chance to enjoy delicious kinds of food and to wear the best clothes one could afford. These people do their best to prepare what they could for the occasion in advance.

The second group deeply realize the sublime essence of the *Eid*.

Accordingly, if the circumstances are not as the former group wished it to be, the *Eid* for them is not an occasion for happiness but for sorrow and sadness.

The later group; however, senses the *Eid* with all its sublime meanings whether in good or straitened circumstances for a real *muslim* feels content and satisfied in both cases since the afflictions

in this world are not real afflictions; the real affliction is the one that strikes one's religion and belief. So long as one's religion and belief are safe, one is a real *Mu'min* [believer] who deeply believes that whatever is destined for him by *Allāh* (ﷻ) will surely touch him and believes that *Allāh* (ﷻ) will grant him the best of rewards in the Hereafter.

[1/64] In *Islām* there are only two *Eids*: *Eidul Fitr* and *Eidul Adhā*. Regretfully, *muslims* these days celebrate many *Eids* [festivals] some are temporal others are spatial. Examples on the former are the following: the prophet's (ﷺ) birthday, the Day of Ascent, the night preceding the fifteenth of *Sha'bān*, the righteous birthdays, the day of accention to the throne which is adopted from the Persian New Year's Day, the Revolution day against a king or so which is similar to the festival done by the westerners, the evacuation day (of foreign troops), the day of Independence and other such false *Eids*[1] that *Allāh* (ﷻ) never permits.

As for the spacial festivals; they were invented by the ignorants such as: gathering in cemeteries, visiting graves so often or on special occasions -as what happens near the so called Badawī grave in *Egypt* and the so called Al-Husain grave in *Karbulā'* and the so called Abdil Qādir Al-Jīlānī, in Bagdād.

These three places were made places of celebration by those who have no sense of understanding, imitating the pure *muslims'* gathering around the *Ka'bah*, on *'Arafāt*, *Muzdalifah* and *Minā* on the days of Hajj.

The aforementioned graves are only few to mention for the purpose here is not to name them but to warn [*muslims*] against imitating the disbelievers in their temporal and special "*Eids*".[2]

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(1) In some muslim countries, muslims celebrate many festivals which Allāh (ﷻ) did not permit -not to mention disbelieving countries. For example, statistics show that muslims in India celebrate nearly (144) festivals annually. Indeed, there is no power nor might but with Allāh (ﷻ).

(2) "Al-Īdāhu Wat Tabyīn Limā waqa'a Fīhil Aktharūn Min Mushābhatil Mushrikīn" (pp. 54-5).
See also: "Al-Amru Bi Ittibā' Wan Nahyu 'Anil Ibtidā'" (pp. 119-...), "Iqtidā'us Sirātil Mustaqīm" (p. 316) and "A'yādul Islām" (pp. 8-...) by Sulaimān Ali Al-Ja'barī.

[2/64] When celebrating their *Eids*, muslims commit many misdemeanors some of these are even committed in every day life but are practiced on a large scale in festivals, such as: shaving the beard, shaking hands with women who are not *Mahrams*, women displaying their beauties, imitating the disbelievers in their way of dressing,[1] listening to music, visiting graves on the *Eid* Days distributing sweets and food there and setting on them, the intermingling of men and women, weeping the dead, sitting with non-*Mahram* women, spending money extravagantly and uselessly and many other misdemeanors.[2]

The purpose of our discussion here is to discuss things related to *Salāt* for it is done for seeking approach to *Allāh* (ﷻ)!!

The following points discuss the mistakes done when doing *Salātul Eidain*:

[3/64] Abandoning performing *Salātul Eid* believing it to be just a *Sunnah* and not doing it in the *Musallā*:

Ash-Shawkānī said: ‘The prophet (ﷺ) used to perform the *Eid Salāt* in both *Eidain* [sing. *Eid*] and never missed one. He (ﷺ) also ordered *muslims* to attend it even women -whether old or young and even those who are having their menses. The latter were ordered not to do *Salāt* with other *muslims* but to share them the goodness and listen to the *Khutbah*. Even the woman who has no garment to wear; she should borrow one from her *muslim* sister. All these orders and instructions clearly and strongly indicate that attending Salāt Eid is an affirmed Wājib on every muslim individual -not on a group of muslims’.[3]

I believe that Ash-Shawkānī refers to ’Umm ‘Atiyyah’s narration. She said: ‘**The prophet (ﷺ) ordered us to take to *Eidul Fitr* and *Eidul Adhā Salāt* the adult and young women even those who are having their menses. The later should not,**

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(1) See Chapter One.
(2) See: “A‘yādul Islām” (p. 58), chapter: “ Bida‘ul Eidain” and “Ahkāmul Eidain Fīs Sunnatil Mutahharah” (pp. 33-...).
(3) “As-Saylul Jarrār” (vol. 1 / p. 315).

however, join *muslims* their *Salāt*'. Another narration states: '**... their *Musallā*, but should attend the *Khutbah* and witness goodness with other *muslims***'.

I ['Umm 'Atiyyah] then enquired: '**O Allāh's Messenger! What if a woman does not have a garment [with which she could cover herself when going out to the *Salāt*]**'?

The prophet (ﷺ) said: '**She may borrow one from her *muslim* sister**'.(1)

The obligation of going out for the *Musallā* entails the obligation of doing *Salāt* there-for those who have no *Shar'* excuse not to do so. If the means for doing something is an obligation then the thing to be done is also an obligation. This obligation is affirmed on men more than on women.(2)

One of the evidences that affirm the obligation of attending *Salātul Eidain* is that doing *Salātul Eid* cancels doing the Friday *Salāt*. That is, if one does the former, he needn't attend the latter. This is affirmed in the prophet's (ﷺ) *hadīth* which states: '**On this day [Friday], two *Eids* have come together. Whoever wishes to attend the Friday *Salāt*, he may do so, and whoever does not; the *Eid Salāt* is sufficient for him. Yet, we will perform the Friday *Salāt***'.(3)

It is a well-known *Shar'* principle that what is not an obligation does not cancel that which is so. It is also affirmed that he (ﷺ) used

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(1) Narrated by: Al-Bukhārī in his "Sahīh" (no. 324, 351, 971, 974, 980, 981 and 1652), Muslim in his "Sahīh" (no. 980), Ahmad in "Al-Musnad" (vol. 5 / pp. 84-5), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 180), Ibn Mājah in "As-Sunnan" (no. 1307) and At-Tirmithī in "Al-Jāmī'" (no. 539).

(2) "Al-Maw'ithal Hasanah" (p. 43).

(3) Narrated by: Al-Firyābī in "Ahkāmul Eidain" (no. 150), Abū Dāwūd in "As-Sunnan" (no. 1073), Ibn Mājah in "As-Sunnan" (no. 1311), Ibnil Jārūd in "Al-Muntaqā" (no. 302), Al-Hākim in "Al-Mustadrak" (vol. 1 / p. 288), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 318), Ibn Abdil Barr in "At-Tamhīd" (vol. 10 / p. 272), Al-Khatīb in "Tārīkh Bagdād" (vol. 3 / p. 129) and Ibnil Jawzī in "Al-Wāhiyāt" (vol. 1 / p. 473). Considering the many narrations, the hadīth is authentic. See also: "Sawāti' Al-Qamarain Fī Takhrīj Ahādīth Ahkāmul Eidain" by Musā'id Ibn Sulaimān Ibn Rāshid (pp. 211-...).

to perform it in a congregation since it was enjoined by *Allāh* (ﷻ) till his (ﷺ) death. Besides, he (ﷺ) ordered *muslims* to head to the *Musallā* to attend it.[1]

This view was held by Shaikhul Islām Ibn Taymiyyah. He said: 'I preponderate the view that states the obligation of attending *Salātul Eid* on every individual. This view was held by Abū Hanifah[2] and others; it was also one of the Shāfi'ī's view and one of *Imām* Ahmad's *Mathhab*.

Those who held an opposite opinion are far away from the truth for it is considered one of the greatest rites of *Islām* for attending which a great number of people gather -even more than those who attend the Friday *Salāt*- and in which *Takbīr* should be recited.

As for the view that states that attending this *Salāt* is only a collective duty [*Fradu Kifāyah*], it is not precise'.[3]

It is of great benefit here to mention two *Fiqh* ruling inferred from the prophet's (ﷺ) order -in 'Umm 'Atiyyah's narration- for women, whether *'Awātiq* [young][4] or old even those having their menses to attend the *Musallā* in order to witness goodness and the *Khutbah* with other *muslims*:

The first: The legality for women to go out and attend *Salātul Eidain*.

Indeed, we urge *muslim* women to attend this *Salāt* with other muslims in order to obey the prophet's (ﷺ) order. However, we would like to attract their attention -and those responsible for them for the obligation of wearing the *Hijāb* [when going out].

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(1) See: Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 212) and (vol. 23 / p. 161), Ar-Rawdan Nadiyyah" (vol. 1 / p. 142), Naylul 'Awtar" (vol. 3 / pp. 282-3) and "Tamāmul Minnah" (p. 344).

(2) See: "Hāshiyatu Ibni 'Abdīn" (vol. 2 / p. 166).

(3) "Majmu' Fatāwā Ibn Tayimiyyah" (vol. 23 / p. 161).

(4) The 'Awātiq (sing. 'Ātiq): is the young lady who is sane. It is also defined as the grown up woman who is still living with her parents and has not got married yet.

Some would wonder about the aforementioned ruling of attending the *Salāt* by women. Let such people know that this is indeed the truth -no doubt- for the many *ahādīth* that support it -one of which is 'Umm 'Atiyyah's in which the prophet (ﷺ) clearly orders women to attend this *Salāt*. Abū Bakr's statement -which was narrated by Ibn Abī Shaibah- is another supporting narration. He (ﷺ) said: '**It is an obligation on every women to attend *Salātul Eidain***'.(1)

At-Tahāwi and others claimed that "'Umm 'Atiyyah's *hadīth* was abrogated for his (ﷺ) order for women -whether young or old- to attend the *Eid Salāt* was probably at the beginning of *Islām* for the purpose of increasing the number of *muslims* in order to cast fear in the hearts of their enemies. These days, however, this is not needed".!!

Many scholars -one of whom is Al-Karmānī- refuted Al-Tahāwi's view that abrogation is not proved through probability and "the time of the *hadīth* is not known" -as Al-Karmānī stated. Besides, Ibn Abbās's narration indicates that he attended this *Salāt* while still a young boy and this was followed by the opening of *Makkah*. Accordingly, the point "of being weak" At-*Tahāwī* raised is not true. In addition to that, the real cause for women attending this *Salāt* is clearly stated in 'Umm 'Atiyyah's *hadīth*; namely: "to witness goodness and *Khutbah* with other *muslims* and enjoy the blessings of this day. None of the *Sahābah* contradicted 'Umm 'Atiyyah's *Fatāwā* delivered in accordance with this *hadīth*. It is worth mentioning here that Al-Tahāwī's words: "to cast fear in the hearts of their enemies" need verification for seeking women's help in wars is a real sign of weakness not power.(2)

It is worth mentioning here that doing *Salāt* by women in the mosque is valid and it is of the affirmed *Sunnan* -no *muslim* would

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(1) Narrated by: Ibn Abī Shaibah in his "Musannaf" (vol. 2 / p. 184) through an authentic chain of narrators.
See also: the treatise by our Shaikh Al-'Albānī with the title: Salātul Eidain Fil Musallā Hiyas Sunnah" (pp. 12-3).
(2) "Ibkārul Minan Fī Tanqīdi Āthārus Sunnan" (p. 102).

disagree with this. Only those who are ignorant who deny such an act and consider it illegal. Indeed, it is true that a woman's *Salāt* in her home is better than in the mosque. And if her attending the mosque would cause *Fitnah* [to men], it is permitted, even an obligation, to forbid those women causing *Fitnah* from coming to the mosque. However, it must not be said that women are forbidden to come to the mosque in general.(1)

The second: *Salātul Eid* should be done in the *Musallā*, but it could also be done in the mosque.

This is indicated from the prophet's (ﷺ) order for women who are in their menses to attend the *Salāt*. Since such women should not attend the mosque; it becomes clear that what is meant in the *hadīth* is attending the *Musallah*.

This is clearly stated in Abī Sa'īd's Al-Khudrī narration. He Said: **The prophet (ﷺ) used to attend the *Musallā* in both *Eidul Fitr* and *Edul Adhā*. The first thing he (ﷺ) would start with is the *Salāt*.**(2)

Ibnil Hājj Al-Mālikī stated the same in his Al-Madkhal; then narrated the prophet's (ﷺ) *hadīth* which states: '**Doing one *Salāt* in my mosque [at Madīnah] is one thousand times superior to doing it in any other mosque except in *Al-Masjidul Harām***'.(3) Then he continued: 'Yet, he (ﷺ) left doing this *Salāt* in his mosque and did it in the *Musallah*'.(4)

This *Sunnah* was practiced during the *Salaf's* time, unless there is a necessity to do this *Salāt* in the mosque such as rain or so.

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(1) See: "The Fatāwā" by Muhammad Rashīd Rdia (vol. 2 / pp. 436-7), Ahmad's Shākir commentary on At-Tirmithī's "Jāmi'" and "Ibkārul Minnan Fī Tanqīdi 'Āthāris Sunnan" (p. 102).

(2) Narrated by: Al-Bukhārī in his "Sahīh" (no. 956) and Muslim in his "Sahīh" (no. 889) and others.

(3) The hadīth's narrations were previously stated.

(4) "Al-Madkhal" (vol. 2 / p. 283).

This is the four *Imām's Mathhabs* and others. In "Al-Fatāwāl Hindiyyah",(1) Al-Haithamī stated: 'Going out to *Al-Jubbānah*(2) to perform *Eid Salāt* is the *Sunnah* even if there is enough space for all people in the local mosque. All scholars agreed on this and it is indeed the truth'.

In Al-Mudawwanah,(3) Suhnūn stated that Mālik said: 'The *Eid Salāt* must not be done in two places [i.e. two congregations at the same time], nor in the local mosque. People should instead go out to the *Musallā* as the prophet (ﷺ) did'.

Ibn Qudāmah said: 'The *Sunnah* is to perform the *Eid Salāt* in the *Musallā*. 'Ali (رضي الله عنه) ordered muslims to do so. And this was Al-'Awzā'i's and the scholars' of opinion view. Al-Munthir held the same view too'.(4)

This *Sunnah* of doing *Salātul Eidain* in the plain has a great benefit. It is an opportunity for all *muslims* -men, women and kids- to gather in a local space twice a year seeking *Allāh's* (ﷻ) approach, feeling as one unity, being led by one *Imām*, reciting *Takbīr* and *Tahlīl*, calling *Allāh* (ﷻ) sincerely as if they have one heart, feeling so happy with *Allāh's* (ﷻ) blessing on them. This is indeed the real *Eid*.

May *Allāh* (ﷻ) answer the *muslim's* calls for their following of the prophet's (ﷺ) *Sunnah* and for reviving their religious rites which are their source of dignity and victory.(5)

Allāh (ﷻ) said:

﴿يا أيها الذين آمنوا استجيبوا لله وللرسول إذا دعاكم لما يحييكم﴾

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(1) (vol. 1 / p. 118). See also: "As-Saylul Jarrār" (vol. 1 / p. 320).

(2) Al-Jubbānah is the desert. This word was later used for cemeteries for graves are usually dug in desert or plains.

(3) (vol. 1 / p. 171).

(4) "Al-Mughnī" (vol. 2 / p. 229).

(5) Shaikh Ahmad's Shākir comment on "Jāmi'ut Tirmithī" (vol. 2 / p. 423). See also: Our Shaikh Al-'Albānī's treatise: "Salātul Eidain fil Musallā Hiyas Sunnah". In it, the Shaikh mentioned the proofs, misconceptions and refutations in details. May Allāh (ﷻ) reward him with the best of rewards.

'**O you who believe! Respond to *Allāh* (ﷻ) (by obeying Him) and His Messenger when he calls you to that which will give you life**'.[1]

[4/64] Abandoning reciting *Takbīr* loudly while going to the *Musallā*:

Az-Zuhrī related that **the prophet (ﷺ) used to go on the *Eidul Fitr* to the *Musallā* reciting *Takbīr* till he (ﷺ) does the *Salāt*. When the *Salāt* is over he would cease reciting *Takbīr*.**[2]

'The aforementioned *hadīth* affirms the legality of that which *muslims* have been practicing of reciting *Takbīr* loudly while going to the *Musallā*. Regretfully, this *Sunnah* is being ignored by many till it is about to disappear. And this is due to the weakness of their beliefs and their feeling of embarrassment when calling to the *Sunnah* and practicing it publicly. Some of these people are even of those who teach others religion. They only teach them what they already know!! And ignore discussing such important and necessary matters which they consider as something trivial and must be avoided. Indeed, to *Allāh* (ﷻ) we belong and to Him we shall return.

It is worth mentioning here,

[5/64] The illegality of reciting *Takbīr* in congregation, as some people do, just like any other *Thikr* -whether recited secretly or loudly. Reciting *'Athān* in such a manner -as happens in *Damascus* and is called "Al-Jūq 'Athān"- is also prohibited for grievous mistakes are committed when doing that such as: stopping after words "*lā Ilāha*" [there is no *Ilāh*] when reciting *Tahlīl* in the dawn and sunset *'Athān* -as happened more than once.

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(1) Sūrat "Al-Anfāl" (verse no. 24).

(2) Narrated by: Ibn Abī Shaibah in his "Musannaf" (vol. 2 / p. 165) and Al-Friyābī in "Ahkāmul Eidain" (no. 59). Its chain of narrators is authentic though it is Mursal; however, there is a supporting connected narration narrated by Al-Baihaqī in his "As-Sunnan Al-Kubrā" (vol. 3 / p. 279). See also: "Silsilat Al-Ahādīth As-Sahīhah" (no. 171).

We all should be aware of that and always remember the prophet's (ﷺ) words: '**The best of guidance is that of the prophet (ﷺ)**'.[(1)]

* Raising hands when reciting the *Takbīr* in *Eid Salāt*:

[6/64] Raising one's hands when reciting *Takbīr* in *Eid Salāt* is not of the prophet's (ﷺ) *Sunnah*. However, Ibn Al-Qayyim reported that Ibn 'Umar (رضي الله عنه) used to raise his hand while reciting *Takbīr*[(2)] though he was a sincere adherent to the prophet's (ﷺ) *Sunnah*. Indeed, the best of guidance is that of the prophet's (ﷺ). Ibn 'Umar's and his father's practice does not make it a *Sunnah*. Besides, the narration that reports their practice is not authentic.[(3)]

Regarding this point, Imām Mālik stated that 'he had not heard any [affirmed] *hadīth* about this',[(4)] and this was his *Mathhab* -as reported in Al-Mudawwanah" (vol. 1 / p. 169) and quoted by An-Nawawī in his "Al-Majmū'" (vol. 5 / p. 26).

Ibn Al-Munthir added that Imām Mālik said: 'There is no affirmed *Sunnah* that states its obligation; accordingly, whoever wishes to raise his hands could do so. But I prefer that one raises his hands only in the first *Takbīr*'.[(5)]

* Performing the Pre-*Sunnah Eid Salāt* and calling "As-Salātu Jāmi'ah" [i.e. *Salāt* to be done in congregation] before people stand to perform the *Salāt*:

[7/64] The majority of *muslims* -who attend *Eid Salāt*- perform two *Rak'ah Salāt* before sitting down waiting for the *Imām* to start *Eid Salāt*. Narrations affirm that the prophet (ﷺ) never performed these two *Rak'ahs*. For example, Ibn 'Abbās (رضي الله عنه)

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(1) Adopted from Al-'Albānī's "Silsilat Al-Ahādīth As-Sahīhah" (vol. 1 / p. 281). Regarding reciting Takbīr while going to the Musallā, see "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 220) and "Subulus Salām" (vol. 2 / pp. 71-2).

(2) "Zād al-Ma'ād" (vol. 1 / p. 441).

(3) See: "Tamāmul Minnah" (pp. 348-9) and "Irwā'ul Ghalīl" (vol. 3 / pp. 112-4).

(4) Narrated by: Al-Firyābī in "Ahkāmul Eidain" (no. 137) through an authentic chain of narrators.

(5) "Al-'Awsat" (1 / foil 220/B).

said: '**The prophet (ﷺ) performed on *Eid Fitr* Day two *Rak'ah Salāt* and nothing before or after**'.(1)

Al-Hāfith Ibn Hajar affirmed the same thing and refuted the view of those who consider *Eid Salāt* similar to the *Friday Salāt*.(2) *Imām* Ahmad also affirmed the same point [in his *Masā'il*](3) and continued '... some people in *Basrah* perform the [*Eid*] *Sunnah-Salāt* before the *Eid Salāt* and in *Kūfah* people perform it after the *Eid Salāt*'.(4)

In his "Zādul Ma'ād",(5) Ibnul Qayyim affirmed that neither the prophet (ﷺ) nor his *Sahābah* ever did such *Eid Sunnah Salāt*.

Upon reaching the *Musallā*, the prophet (ﷺ) used to do *Eid Salāt* without preceding it with *'Athān*, *Iqāmah* or pronouncing "*As-Salātu Jāmi'ah*". And this is indeed the *Sunnah*.(6)

The well-versed scholars considered doing such things before the *Eid Salāt* as *Bid'ah*.(7)

* Performing acts of worship on the nights preceding the *Eid Days*:

[8/64] Many *Khutabah* and callers unto *Allāh* (ﷻ) recommend people and urge them to seek *Allāh's* (ﷻ) closeness through spending the night preceding the two *Eids* doing acts of worship. They, however, depend on no authentic proof. These so called "*Shaikhs*" even ascribe this recommendation to the prophet (ﷺ) to have said: '**Whoever spends the night preceding the two**

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(1) Narrated by: Al-Bukhārī in "As-Sahīh" (no. 945), (989) and (1364), Muslim in "As-Sahīh" (no. 884), Abū Dāwūd in "As-Sunnan" (no. 1159), At-Tirmithī in "Al-Jāmī'" (no. 537), An-Nasā'ī in "Al-Mujtabā" (vol. 3 / p. 193), Ibn Mājah in "As-Sunnan" (no. 1291), Abdur Razzāq in "Al-Musannaf" (vol. 3 / p. 275), Ahmad in "Al-Musnad" (vol. 1 / p. 355) and Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 177).
(2) "Fathul Bārī" (vol. 2 / p. 476).
(3) "Masā'ilul Imām Ahmad" (no. 469) - narrated by his son Abdullāh.
(4) "Masā'ilul Imām Ahmad" (no. 479) - narrated by Ishāq Ibn Ibrāhīm Ibn Hāni'.
(5) (vol. 1 / p. 443).
(6) The previous reference (vol. 1 / p. 442). See also: "At-Tamhid" (vol. 10 / p. 243).
(7) See: "Subul Salām" (vol. 2 / p. 67).

***Eid* days doing acts of worship, his/her heart will never die on the day when all hears will die**'.[1]

This hadīth is forged and should never be ascribed to the prophet (ﷺ) and hence the prohibition of applying it and calling people for it.

[9/64] *Khutabah's* mistakes in the *Eid Khutbah*:

1- Commencing the *Khutbah* with *Takbīr* and repeating it frequently during the *Khutbah*.

Describing the prophet's (ﷺ) *Eid Khutbah*, Ibn Al-Qayyim said: 'He (ﷺ) used to begin all his *Khutab* with "*Al-Hamdulillāh*". It was not affirmed in even one single *hadīth* the he (ﷺ) used to begin the two *Eid Khutab* with *Takbīr*. Ibn Mājah narrated in his "Sunnan"[2] from Sa'd Al-Qurth -the prophet's (ﷺ) caller for *Salāt*- that '**he (ﷺ) used to say *Takbīr* frequently during his *Khutbas* especially in the *Eid Khutbah***'.

This does not, however, mean that he (ﷺ) used to begin the *Khutbah* with *Takbīr*. Scholars differed regarding the beginnings of the *Istisqā'* and the two *Eid Khutab*; some say that they should begin with *Takbīr*, others say the *Istisqā' Khutbah* should begin with *Istghfār* and others say that both should begin with *Tahmīd*.

Shaikhul Islām Ibn Taymiyyah held that the latter is the soundest of all opinions.[3]

I believe that the hadīth mentioned earlier is a weak one for its chain of narrators include Abdul Rahmān Ibn Sa'd Ibn Ammār Ibn Sa'd -the caller for *Salāt*- and he is a weak narrator and Sa'd Ibn Ammār who is an unidentified narrator. Accordingly, it must not be used as a proof by those who recite *Takbīr* during the *Khutbah*.[4]

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(1) See: "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (no. 520 and 521).
(2) In Kitāb: "Iqāmatus Salāt", chapter: Narrations about the two Eid Khutab" (no. 1287).
(3) "Zād al-Ma'ād" (vol. 1 / pp. 447-8).
(4) "Tamāmul Minnah" (no. 351).

2- Delivering two *Khutbahs* with a sitting rest between them. All the narrations reported regarding this point are weak and not affirmed -as An-Nawawī stated.[1]

[65] Mistakes regarding combining two Salāts in residence:

The general principle which the adherents to *Sunnah* and *Jamā'ah* follow states that every *Salāt* should be done on its due time -which was prescribed in the prophet's (ﷺ) *Ahādīth* with neither advancing nor delaying except for a considerable *Shar'* reason- that is affirmed in the *Fiqh* compilations and *Shar'* texts support it.

Accordingly, a *muslim* must not perform a whole *Salāt* or part of it -before its time is due for this is of violating *Allāh's* (ﷻ) laws and of mocking His *Āyāt* [*Qur'anic* verses].

The following points discuss some mistakes done when combining between *Salawāt*:

[1/65] The *Shī'ah Mathhab*:

It states the permissibility of combining between *Thuhr* and *'Asr Salāt* and between the *Maghrib* and *'Ishā' Salāt* in general, whether in residence or in journey, whether there is a need to do so or not and whether early combination or delayed combination. All *Shī'ah* followers -every where- follow this *Mathhab*!![2]

Some scholars[3] has totally misunderstood this matter and reported that some *Sunnah* scholars consider combining between the two *Salāts* with no excuse or need as permissible.

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(1) See: "Fiqhus Sunnah" (vol. 1 / p. 322) and "Tamāmul Minnah" (p. 348).

(2) See: "Al-Jam'u Bainaus Salātain" by: Husain Al-'Āmilī (pp.21-6), "Wasā'ilush Shī'ah" (vol. 3 / pp. 161-2), Al-Mūjaz Fil Fighil Islāmī Al-Muqāran" (p. 260) and our book: "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matr" (p. 22).

(3) Such as: Abdil Latīf Al-Bagdādī in his "Al-Jam'u Baina Farīdatain Fī Daw'il Kitābī Was Sunnati Wal Ijmā'" and Husain Yūsuf Al-'Āmilī in his treatise "Al-Jam'u Bainas Salātain", both are Shī'tes! The former even went far than that he defamed and insulted the great Sahābī Abū Hurairah (ﷺ). Nothing detained me from returning the insult in doubles back to him and presenting that great Sahābī's status and noble manner and reliability he enjoyed but the purpose of this book.

Indeed; at times of hardship and difficulty, combining between the *Salawāt* is permissible unless this becomes a habit -as the soundest of the scholars' opinions states.(1) And this is totally the opposite of the *Shī'ah Mathhab* which states that every two *Salāts* share the same time; the first of which could be done at the beginning and the second could be done at its end within a period enough to perform four *Rak'ahs*.(2)

May *Allāh* (ﷻ) shower His Mercy on Ash-Sahwkānī; he presented the [way] people [do *Salāt*] at his time and stated the reason that made ignorants do the *Salāt* before its time is due.

He said: 'This part of the earth and this period of time were afflicted with some ignorants who do not know the *Shar'* and yet participated in delivering rulings in some *Fiqh* matters. Consequently, they trespassed the prescribed times and permitted people to do *Salāt* in times other than the prescribed ones believing that this is the way of showing love and respect to the prophet's (ﷺ) house hold and hence leading themselves and others astray. Indeed, the prophet's (ﷺ) household are free from this practice and never instituted it for people'.(3)

Al-Hāfith Ath-Thahabī also reported that the cause that made the *Qurrā'*, i.e. the *Qur'ān* recitors, and the righteous in Irāq revolt against Al-Hajjāj for his tyranny in delaying *Salāt* from its due time and combining two *Salāts* in residence.(4)

The apparent words of Ash-Shawkānī mean that he [Al-Hajjāj] used to combine between the *Salawāt* without any need or *Shar'*

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(1) Scholars such as: Ibn Taymiyyah, Ibn Al-Qayyim, An-Nawawī and ther predecessors such as: Ibn Sīrīn, Ashhab, Al-Qaffāl the grand Ash-Shāshī, Abū Ishāq Al-Marwazī and many others. It is also Imām Ahmad's Mathhab. See: "Ma'ālim As-Sunnan" (vol.1 / p.265), "Rawdatut Tālibīn" (vol. 1 / p. 401), "Sharh Sahīh Muslim" (vol.5/p.219), "Majmū' Fatāwā Ibn Taymiyyah" (vol.24/pp.76-7), "Al-Furū'" (vol. 2 / p. 70) and our book "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matar" (p.86).

(2) Regarding refuting this claim, i.e. each two Salāts share the same period of time, see: "Ahkāmul Qur'ān" by Al-Jassās (vol. 2 / p. 271) and our book "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matar" (p. 22).

(3) "As-Saylul Jarrār" (vol. 1 / p. 185).

(4) See: "Siyar A'lāmun Nubalā'" (vol. 4 / p. 306).

excuse for if there is any, combining between *Salawāt* is permissible, as the *Jumhūr* held.

Indeed, how could such a false claim be attributed to the prophet's (ﷺ) house hold?! They are indeed free from it.

Ash-Shawkānī also stated: 'In San'ā' mosques, congregations perform *'Asr Salāt* immediately after performing *Thuhr Salāt* and they perform *'Ishā' Salāt* during the *Maghrib* time. And many people perform *Thuhr* and *'Asr Salāt* when the sun is about to set. To *Allāh* (ﷻ) we complain of such sheer ignorance in religion'.(1)

[2/65] It is worth mentioning here that a group of *Fuqahā'* consider combining between *Salawāt* in residence as forbidden. Ash-Shawkānī supported their view and compiled a treatise under the title "Tashnīfus Sam' Bi'ibtāli 'Adillatil Jam'".(2) He depended on an extra information reported in Ibn 'Abbās' *hadīth* which states: '***Allāh's* (ﷻ) Messenger combined between *Thuhr* and *'Asr Salāt* and between *Maghrib* and *'Ishā' Salāt* in *Madīnah* though there was neither rain nor were muslims under a state of fear**'.(3) This extra information states: '**He (ﷺ) delayed performing *Thuhr Salāt* and performed *'Asr Salāt* in its early time, and delayed doing *Maghrib Salāt* and performed *'Ishā' Salāt* in its early time**'. Commenting on this extra information, Ash-Shawkānī said that this combination between *Salawāt* is an unreal one; it includes a combination of actions [not of times]. This means to do the first *Salāt* in its late time and the second in its early time but not the two ones at the same period of time. This way of combination between the *Salawāt* was, however, weakened by many scholars; one of whom is An-Nawawī.

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(1) "As-Saylul Jarrār" (vol. 1 / p. 185).

(2) As mentioned in "Naylul Awtār" (vol. 3 / p. 268), "Al-Badrul Tāli'" (vol. 2 / p. 220) and "Īdāhul Maknūn" (vol. 1 / p. 291), Ash-Shawkānī refered to this book in his "As-Saylul Jarrār" but without naming it. See: (vol. 1 / p. 194).

(3) In my book "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matar" (pp. 61-2), this narration was discussed in details regarding its chains of narrations and wordings, as will follow soon.

Both Ash-Shawkānī in his "Naylul Awtār" (vol. 3 / p. 265) and Siddīq Hasan Khān in his "Fathul 'Allām" (vol. 1 / p. 195) rejected An-Nawawī's view. They said: 'How strange! How could he weaken such a way -i.e. the unreal combination- and miss An-Nasā'ī's narration with its extra [restricting] information we mentioned earlier. And it is [a] well known [principle *Fiqh*] that general texts must be restricted in accordance with the specifying ones, besides if both narrations describe the same event'.(1)

Indeed, I wonder how such great scholars wonder of An-Nawawī's view. This extra information mentioned earlier was added to the original narration by one of the narrators believing it to be a part of the *hadīth* -as An-Nasā'ī stated. And in Muslim's "*Sahīh'*, it is considered as an explanation of the *hadīth* by some narrators with no sense of certainty and it is not part of the *hadīth* at all.(2)

Indeed, the authentic *Shar'* text states the legality of combining between the *Salawāt* in residence when there is a need and [*Shar'*] excuse.

Al-Qādī Ibn Al-'Arabī Al-Mālikī said: 'The act of combining between the *Salawāt* is only practiced with deep confidence by those whose hearts deeply believe in *Sunnah* and feel content with it and none avoids it but those who have harsh and rough hearts'.(3)

Having mentioned this deeply rooted difference between us - the followers of *Sunnah* and *Jamā'ah*- and the *Shī'ah* regarding the legality of combining between *Salawāt* and having refuted the view that states the prohibition of combining *Salawāt* in residence, we shall now discuss the mistakes many praying *muslims* make -taking into consideration that many of which were born out from many *Fuqahā'* weak views. In "Al-Jam'u Bainas Salātain Fil Hadar

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(1) Some late scholars followed Ash-Shawkānī and Siddīq Hasan Khān in their view, such as: Al-Kandihlawī in his "Awjazul Masālik" (vol. 3 / p. 82) and others.

(2) For more details see: "Irwā'ul Ghalīl" (vol. 3 / p. 34) and our book "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matar" (p. 63).

(3) "At-Tāju Wal Iklīl Li Mukhtasar Khalīl" (vol. 2 / p. 156). See also: "Ashalul Madārik" (vol. 1 / p. 237) and "Al-Fawākihud Dawānī" (vol. 1 / p. 271).

Bi'uthril Matar", I discussed such views and refuted them in details. Accordingly, only the mistakes and proofs related to them will be mentioned here.

*** The obligation of having the *Niyyah* [intention] of combining between *Salawāt* when reciting *Takbīratūl Ihrām* or before finishing the first *Salāt*.**

[3/65] According to the soundest of the *'Ulamah's* opinions, it is sufficient to bear the *Niyyah* of combination between *Salawāt* after the end of the first *Salāt* and before reciting *Takbīratūl Ihrām* for the second.

This opinion, however, contradicts the one that states the obligation of bearing the *Niyyah* for combination when reciting *Takbīratūl Ihrām* of the first *Salāt* or before finishing it, for according to those who held this opinion, the combined *Salawāt* are considered as one act of worship for which there should be one *Niyyah* before or during the first one.

The soundest of all opinions is that these two combined *Salawāt* are two different, independent acts of worship that there could be a slight separation between them as the majority of those who believe in its legality state.

Combining [between the *Salawāt*] means joining the second [*Salāt*] to the first. So, it is sufficient to bear the *Niyyah* before the process of joining [i.e. before starting the second *Salāt*]. This view was held by: Al-Muzanī who reported it to be one of Ash-Shāfi'ī's views(1) to which some of his followers adhered and was supported by An-Nawawī.(2) As-Sirāj Al-Bulqīnī also preponderated it and

(1) "Mukhtasal Al-Muzanī" (vol. 8 / p. 119), "Al-Majmū'" (vol. 4 / p. 374), "Rawdatut Tālibīn" (vol. 1 / p. 397) and "Mughnil Muhtāj" (vol. 1 / p. 272).

(2)"Al-Majmū'" (vol. 4 / p. 374), "Rawdatut Tālibīn" (vol. 1 / p. 397), and on his "Hāshiyah" for "Sharhul Ghuzzī" (vol. 1 / p. 216), Al-Baijūrī said: "This could be done in any way one feels comfortable".

was followed by Ibn Hajar Al-‘Asqalānī.(1) Ibn Taymiyyah shared them this view.(2)

The following points support the aforementioned opinion.

First: when the prophet (ﷺ) led his *Sahābah* and combined between the *Salawāt* without informing them with his intention in advance. They didn’t know about that till he (ﷺ) finished the first *Salāt*. Accordingly, bearing the *Niyyah* for combining between the *Salawāt* when starting the first *Salāt* is not a precondition for the validity of combination.

Ibn Taymiyyah affirmed this point in his *Fatāwā*; he said: ‘The prophet (ﷺ) never ordered his *Sahābah* to bear the *Niyyah* for combining between *Salawāt* or shortening them when he led them in these *Salawāt*. He once traveled to *Makkah* and shortened the four *Rak‘ahs Salawāt* to two *Rak‘ahs* with no combination between them and performed *Thuhr Salāt* followed by *‘Asr Salāt* on *‘Arafah* without informing them in advance that he would do so. This was in advance combination, for which the *Sahābah* bore no intention in advance. And he (ﷺ) did the same when he went to *Thul Hulaifah*; he (ﷺ) did not order them to bear the *Niyyah* for shortening the [four *Rak‘ahs*] *Salawāt* in advance’.(3)

Then he [i.e. Ibn Taymiyyah] continued: ‘When heading to *Makkah* for Hajj, he (ﷺ) led his *Sahābah* in the *Salāt* and performed four-*Rak‘ahs Thuhr Salāt* at *Madīnah*, two-*Rak‘ahs ‘Asr Salāt* at *Thul Hulaifah* and he was followed by innumerable number of praying *muslims* who accompanied him in his *Hajj* -many of whom do not know the manner in which journey *Salāt* is done due to being newly reverts to *Islām* or having no experience of traveling- especially women. They all followed him in the *Salāt* and he (ﷺ) never ordered them to bear the *Niyyah* for shortening the *Salāt* in

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(1) “Fathul Bārī” (vol. 1 / p. 18).

(2) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / pp. 28, 50 and 104). Ibn Taymiyyah said: ‘This opinion was held by Abū Bakr Abdil ‘Azīz, the old followers of Imām Ahmad such as: Al-Khallāl and others and so did Al-Athram, Abū Dāwūd, Ibrahīm Al-Muzanī and others’.

(3) “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 24 / p. 50).

advance. He (ﷺ) also combined between the *Salawāt* on *'Arafah* and never told those following him of his intention'.(1)

Presenting another evidence for this view, Ibn Hajar Al-'Asqalānī said: 'He (ﷺ) combined between the *Salawāt* during *Tabūk* battle without informing those who followed him of his intention. Were having the *Niyyah* a precondition [for the validity of the combination], he (ﷺ) would have informed them of this'.(2)

Second: It is narrated in the two "Sahīhs" that **he (ﷺ) once led his *Sahābah* in the *'Ishā' Salāt* and performed it two *Rak'ahs* instead of four.**

After the *Salāt* was finished, Thul Yadain asked: 'Was *Salāt* shortened or have you forgotten?'

He (ﷺ) said: 'I neither forgot nor was *Salāt* Shortened'.

Thul Yadain said: 'Indeed, you have forgotten'.

He (ﷺ) then said: 'Is Thul Yadain telling the truth?'

The *Sahābah* said: 'Indeed, he is'

Then he (ﷺ) completed his *Salāt*.(3)

Were bearing the *Niyyah* for shortening *Salāt* a precondition for the validity of the *Salāt*, he (ﷺ) would have informed them with it, and the *Sahābah* would have known that it [and so would not have asked about it].(4)

Third: The aforementioned *hadīth* also indicates the permissibility of having the *Niyyah* for combining between the *Salawāt* when reciting *Takbīratūl Ihrām* for the second *Salāt*.

Regarding this, Al-Muzanī said: 'If one ends his *Salāt* without having the *Niyyah* to combine between the *Salawāt* and does the other one after slight period of time, in this case one's combination

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(1) "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / pp. 104-5).
(2) "Fathul Bārī" (vol. 1 / p. 18).
(3) Narrated by: the two Shaikhs -as reported in "Al-Lu'lu' Wal Marjān" (no. 337). In his compilation, Shaikh Salāhud Dīn Al-'Alā'ī gathered all the hadīth's narrations and 'Ulamah's views regarding it -as reported in "At-Talkhīsul Habīr" (vol. 1 / p. 281) and "Fihrisul Fahāris" (vol. 2 / p. 791).
(4) "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 50).

is valid. So is the case with the one who forgets in his *Salāt*; when one ends the four-*Rak'ah-Salāt* after doing only two *Rak'ahs*, then completed the other two after a slight period of time -just like what the prophet (ﷺ) did- one's *Salāt* is valid. In conclusion, when combining between the two *Salawāt*, the period of time that separates between them should be slight'.[1]

Fourth: None of the *Sahābah* nor the *Tābi'īn* ever considered having the *Niyyah* for combining or shortening *Salawāt* as a pre-condition [for the validity of *Salawāt*].

Affirming this point, Ibn Taymiyyah said: 'It was never reported that the prophet (ﷺ) nor his *Sahābah* ever ordered those behind them in *Salāt* to have the *Niyyah* for combining or shortening the *Salāt* in advance'.[2]

According to the previous discussion,

[4/65] one could realize the falsehood of the view that states the prohibition of doing combination of *Salawāt* by the *Masbūq* in case he joins the congregation and did not know in advance that the *Imām* is doing combination. The holders of such view believe so because this *Masbūq* did not bear the intention of doing combination before reciting *Takbīratūl Ihrām* for the first *Salāt* or before finishing it.

Another mistake is writing the statement that says: "The *Imām* is going to do combination" at the mosque entrances or inside them, and considering informing the *Ma'mūmīn* that the *Imām* is going to combine between the *Salawāt* as a precondition [for the validity of the *Salāt*].

All the aforementioned mistakes contradict the essence of the concession through which *Allāh* (ﷻ) showers His mercy on his creatures by making things easier for them. Some people, however,

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(1) "Mukhtasar Al-Muzanī" (vol. 8 / p. 119). This edition includes the text of "Al-'Umm" by Ash-Shāfi'ī.
(2) "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 104).

still tend to practice extremism and indulge themselves in hardships!!

*** Detering others form combining between *Thuhr* and *'Asr Salawāt* in residence.**

[5/65] Some ***Fuqahā'* held the legality of combination between the *Maghrib* and *'Ishā' Salawāt*** only unlike *Thuhr* and *'Asr Salawāt* for in the latter, one does not suffer darkness and rain. Analogy has no access here regarding journey *Salāt* in which combination could be practiced since one suffers lengthy distances and the fear of loosing company unlike the state of residence. Some of these scholars even claimed that proofs support combining between the *Maghrib* and *'Ishā' Salāt* only!!

Imām Ash-Shāfi'ī held the legality of combining between *Thuhr* and *'Asr Salawāt* unlike *Imām* Mālik who distinguished between the day *Salawāt* and night ones through specifying the general meaning Ibn 'Abbās's *hadīth* states: ***'Allāh's* Messenger (ﷺ) combined between *Thuhr* and *'Asr Salawāt* and between *Maghrib* and *'Ishā' Salawāt* without being under a state of fear nor in journey**'. He [*Imām* Mālik] interpreted it saying: 'I think(1) this took place in rainy weather'.(2)

Ash-Shāfi'ī [refuted *Imām* Mālik's view and] said: '*Imām* Mālik did not take the *hadīth's* generality nor its specific interpretation into consideration. Instead, he rejected a part of it, i.e. "**combined *Thur* and *'Asr Salawāt***" and interpreted the other, i.e. "**combined the *Maghrib* and *'Ishā' Salawāt***", and such a way [of interpreting texts] is unanimously rejected'.(3)

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(1) This shows uncertainty.
(2) "Al-Muwatta'" (vol. 1 / p. 144 / 4). A group of Madīnah Scholars followed Imām Mālik in his view. See: "Sharhuz Zarqānī" (vol. 1 / p. 294), "Muqaddimāt Ibn Rushd" (vol. 1 / p. 112) and "Al-Majmū'" (vol. 4 / p. 378).
(3) "Bidāyatul Mujtahid" (vol. 1 / p. 173) and "Al-Jawharun Naqī" (vol. 3 / p. 168).

As-Subkī said: 'According to *Imām* Mālik's interpretation; combining between *Thuhr* and *'Asr Salawāt* and between *Maghrib* and *'Ishā' Salawāt* is permissible when the weather is rainy'.(1)

Since this combination between *Salawāt* is affirmed in Ibn Abbās' *hadīth*; there is no access for analogy here since the *Shar'* text is already available -as affirmed by scholars of *'Usūl*.

Many *Hanabilites* held the permissibility of combining between *Thuhr* and *'Asr Salawāt* such as: Al-Qādī, Abul Khattāb and Ibn Taymiyyah. Ibn Hubairah reported it to be the only view of Imām Ahmad and Ibn Razīn affirmed it in his "Nihāyat", and so did the authors of "Nathm Nihāyat Ibn Razīn" and "At-Tashīl" considering it to be the soundest of all 'Ulamma's opinions. It was also reported by the authors of "Al-Khulāsah", "Idrākul Ghāyah", "Masbūkuth Thahab", "Al-Mustaw'ib", "At-Talkhīs", "Al-Bulghah", "Khisāl Ibnil Bannā", and At-Tūfī in "Sharh Al-Khiraqī" and "Al-Hawiyayn".(2)

***Detering others from combining between Salawāt in residence except in rainy weather.**

[6/65] Many *muslims* believe that the combination between *Salawāt* is permissible only when the weather is rainy. Accordingly, the first thing you hear when the *Imām* intends to combine between the *Salawāt* in cold weather: 'Combination is permissible only when it is rainy and the land is wet'. Such people believe so depending on a narration related by Mālik from Abiz Zubair Al-Mālikī from Sa'īd Ibn Jubair from Abdullāh Ibn 'Abbās to have said: '**The prophet (ﷺ) combined between *Thuhr* and *'Asr Salawāt* and between *Maghrib* and *'Ishā' Salawāt* without being under a state of fear nor was he on a journey**'.

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(1) "Al-Manhal Al-'Athb Al-Mawrūd" (vol. 7 / p. 66).

(2) See: "Al-Fawākihul 'Adīdah Wal Masā'ilul Farīdah" (vol. 1 / p. 116), "Al-Mubdi' Sahrhul Muqni'" (vol. 2 / p. 188) and "Al-Insāf Fī Ma'rifatir Rājihi Minal Khilāf" (vol. 2 / p. 337).

[Imām] Mālik interpreted the *hadīth* saying: 'I think this took place when the weather was rainy'.(1) Using Imām Mālik's chain of narration, Zuhair narrated the *hadīth* with extra information that states: '... at *Madīnah*'. Abuz-Zubair said: 'I asked Sa'īd why the prophet (ﷺ) did such an act'. He answered: 'I asked Ibn 'Abbās (ﷺ) the same question and he answered: 'In order not to put muslims under hardships''.(2)

Habīb Ibn Abī Thābit used Abuz-Zubair's chain of narration but with the words: "**nor was the weather rainy**" instead of "**nor was he (ﷺ) on a journey**".(3)

'Amru Ibn Harim used Ibn Abī Habīb's chain of narrators and related the *hadīth* from Sa'īd as follows: '**Ibn 'Abbās (ﷺ) combined between *Thuhr* and *'Asr Salawāt* due to being totally busy. Ibn 'Abbās (ﷺ) said that he performed Salawāt with the prophet (ﷺ) at *Madīnah* and he (ﷺ) combined between *Thuhr* and *'Asr Salawāt***'.(4)

Qatādah also narrated the same narration saying: 'I heard Jābir Ibn Zaid relating from Ibn 'Abbās to have said: '**The prophet (ﷺ)**

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(1) Narrated by: Mālik in "Al-Muwatta'" (vol. 1 / p. 144 / 4) and through the same chain of narrators, Muslim narrated it in his "Sahīh" (vol. 1 / pp. 489-90), Abū 'Uwānah in "Al-Musnad" (vol. 2 / p. 353), Abū Dāwūd in "As-Sunnan" (vol. 2 / p. 6) (no. 1210), Ash-Shāfi'ī in "Al-'Umm" (vol. 1 / p. 118), Ibn Khuzaimah in "As-Sahīh" (vol. 2 / p. 85) (no. 972), At-Tahāwī in "Sharh Ma'ānī Al-Āthār" (vol. 1 / p. 5), Al-Baihaqī in "As-Sunnan" (vol. 3 / p. 166), "Ma'rifat As-Sunnan Wal Āthār" (vol. 2 / p. 68 / B), Al-Baghawī in "Sharhus Sunnah" (vol. 4 / p. 197) (no. 1043) and Ibn Hibbān in "As-Sahīh" (vol. 3 / p. 63) (no. 1954 - this edition includes "Al-Ihsān"). Using Imām Mālik's chain of narrators for this hadīth, Ali- Ibn Al-Ja'd narrated it in his "Musnad" (vol. 2 / p. 947) (no. 2726).

(2) Narrated by: Muslim in his "Sahīh" (vol. 1 / p. 489), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 166) and Al-Baghwī in "Sharhus Sunnah" (vol. 4 / p. 198) (no. 1044).

(3) Narrated by: Muslim in his "Sahīh" (vol. 1 / p. 489), At-Tirmithī in "Al-Jāmī'" (vol. 1 / p. 355), Abū Dāwūd in "As-Sunnan" (no. 1211), Ahmad in "Al-Musnad" (vol. 1 / p. 354), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 167) and Ibnil Munthir in "Al-Awsat" (vol. 2 / pp. 432-3).

(4) Narrated by: At-Tayālisī in his "Musnad" (no. 2614), An-Nasā'ī in "Al-Mujtabā" (vol. 1 / p. 286) and from the same chain of narrators, Ad-Dūlābī narrated it in "Al-Kunā Wal 'Asmā'" (vol. 2 / p. 59). An-Nasā'ī chain of narrators is a good one and it goes in accordance with Muslim's conditions for the authentic hadīth.

combined between *Thuhr* and *'Asr Salawāt* and between *Maghrib* and *'Ishā' Salawāt* at *Madīnah* without being under a state of fear nor was the weather rainy''. Ibn 'Abbās was then asked about why the prophet (ﷺ) had done such an act. And he answered: '**In order not to force his *'Ummah* into hardship**s'.(1)

The hadīth was also narrated from Jābir Ibn Zaid -whose agnomen is Abush Sha'thā'- by 'Amru Ibn Dīnār summarized as follows: '**The prophet (ﷺ) performed *Salāt* in *Madīnah* seven *Rak'ahs* and eight *Rak'ahs* doing *Thuhr* and *'Asr Salāt* [combined] and *Mghrib* and *'Ishā' Salāt* [combined]**'.(2)

Qatādah's narration from Abish-Sha'thā' gives predominance for that of Habīb Ibn Abī Thābit which states: "**nor was the weather rainy**" over the one that states: "**without being on a journey**".

Imām Al-Baihaqī; however, missed the former narration and consequently; he preponderated Abiz Zubair's narration which states the words "**without being on a journey**" considering 'Amru's Ibn Dīnār from Abish-Sha'thā's narration which states neither of the aforementioned wordings.

Preponderating Abiz Zubair's narration rather than that of Hbīb Ibn Abī Thābit has no sense for Habīb is one of the reliable narrators for whom the two Shaikhs narrated many narrations -as mentioned in "Al-Jam'u Binan Rijālis Sahīhain" (vol. 1 / p. 97).

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(1) Narrated by: Ahmad in "Al-Musnad" (vol. 1 / p. 223) and the hadīth's chain of narrators is authentic according to the conditions set by the two Shaikhs for authentic Ahādīth.

(2) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 1 / p. 146), Muslim in his "Sahīh" (vol. 1 / p. 491), An-Nasā'ī in "Al-Mujtabā" (vol. 1 / p. 286), Abdir Razzāq in his "Musannaf" (vol. 2 / p. 555), Al-Humaidi in "Al-Musnad" (vol. 1 / p. 222), Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 456), At-Tayālisī in "Al-Musnad" (vol. 1 / p. 127 - the edition including "Al-Minnah"), Ahmad in "Al-Musnad" (vol. 5 / p. 132 - the edition including "Al-Fathur Rabbānī"), Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 67) and Ibn Hibbān in "As-Sahīh" (vol. 3 / p. 63) - the edition including "Al-Ihsān")_.

Accordingly, Habīb's narration has more right to be preponderated and taken into consideration than that of Abiz Zubair. Besides, Abuz Zubair is one of the narrators the narrations of whom only *Imām Muslim* narrated -as reported in "Tahthībut Tahthīb" (vol. 9 / p. 390).

In addition to all that, the narrations Abuz Zubair narrated from Sa'īd Ibn Jubair differed in their wordings; some mention "journey" - as the one narrated by Qurrah which suuports the one narrated by Abiz Zubair from Abit Tufail, and others mention "at *Madīnah*"- as many narrators narrated it from him [Abiz Zubair] from Sa'īd.(1)

According to the previous discussion, the preponderated narration is the one that states: "**... without being in a state of fear nor was the weather rainy**". The narration which mentions 'at *Madīnah*" supports this since stating "without being in a journey" is a repetition that is useless unlike the statement "nor was the weather rainy"; which includes an extra information. Pay heed to this. This was strongly affirmed by Shaikhul Islām Ibn Taymiyyah.(2)

The apparent meaning of the *hadīth* indicates that the combination between *Salawāt* the prophet (ﷺ) used to practice was in residence. Ibn Abbās's use for this *hadīth* as a hard evidence against the man who denied such combination supports this. Abdullāh Ibn Shaqīq relates the argument that took place between them as follow:

'Once Ibn 'Abbās delivered a speech in Al-Basrah in the afternoon till the sun set and stars appeared. People started reminding him of the *Salāt* and then a man from Banī Tamīm insisted that Ibn 'Abbās do the [Maghrib] *Salāt*.

Ibn 'Abbās then said: 'Are you teaching me the *Sunnah*, may your mother loose you'. Then he continued: '**Indeed, I saw the prophet (ﷺ) combine between *Thuhr* and *'Asr Salawāt* and *Mghrib* and *'Ishā' Salawāt***'.

(1) "Majmū'atur Rasā'il Wal Masā'il" (vol. 2 / p. 34) - Al-Manār ed. 1345 H.
(2) The previous reference (vol. 2 / p. 35).

Abdullāh Ibn Shaqīq then said: 'Having heard these words, I became so skeptic regarding this matter [of combination]. I went on to Abū Hurairah (ﷺ) and enquired about that. Abū Hurairah (ﷺ) affirmed Ibn 'Abbās's words'.[1]

According to the previous discussion, combining between the *Salawāt* when the weather is rainy or when being under a state of fear is permissible -according to Ibn 'Abbās's statement, i.e. "without ... was rainy", as he (ﷺ) did on 'Arafah and Muzdalifah,- does not entail the prohibition of combination in these two states since he (ﷺ) practiced combination for reasons less in seriousness than these two and hence the legality of doing combination when being under these two states.[2]

Combination between the *Salawāt* could be practiced when the need arises such as: suffering muddy roads, snow, ice, sickness, fierce wind or any other kind of hardship. This opinion is held by many of the well-versed scholars -as is mentioned earlier- and it is *Imām* Ahmad's *Mathhab* -which Shaikul Islām Ibn Taymiyya described to be the most flexible of all *Mathāhib* regarding this point for it allows the one under any kind of hardship or being so busy to do combination between *Salawāt'*. Then he stated Al-Qādī's statements regarding "being busy" and said: 'Al-Qādī Abū Ya'lā and others of our Shaikhs stated that: If one is too busy to attend the *Friday Salāt* and the congregations, then is allowed to do combinations *Salāt*'.[3]

According to the previous discussion, one could easily realize that those who open the windows of the mosque before the *Imām* recites *Takbīratūl Ihrām* for combination between *Salawāt* to know whether there is rain or not in order to do combination believing

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(1) Narrated by: Muslim in his "Sahīh" (vol. 1 / p. 491), Abū 'Uwānah in "Al-Musnad" (vol. 2 / pp. 354-5), At-Tayālisī in "Al-Musnad" (no. 2720), Ibn Abī Shaibah in "Al-Musannaf" (vol. 2 / p. 456) with an extra statement at the end: '... this means in the journey'. This extra information is of Ibn Abī Shaibah's interpretation for the hadīth - which is untrue.

(2) See: "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 84).

(3) "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 28).

this to be a precondition for the validity of the *Salawāt*; their belief is totally wrong.

*** Detering those who live near the mosque from combining between *Salawāt* in residence.**

[7/65] Some Shāfi'ī followers held that 'in residence only those who live far away from the mosque and find it difficult to reach the mosque under rain are permitted to perform combination between *Salawāt*. However, those who walk to the mosque under any kind of a shelter [a building, a roofed entrance, ... etc.] or those whose houses are just near the mosque, they may not perform combination between the *Salawāt'*.

They [i.e. the Shāfi'ī followers] only excluded the *Imām* from this ruling for if he is not to lead all the *Salawāt*, congregations would not be established in the mosque.(1)

The sounder opinion is that doing combination is permissible for the *Imām* and every one else.

Imām Mālik was once asked about those who live near the mosque and could easily reach it and those whose houses are far away from the mosque; are they both allowed to do combination between the *Salawāt* in rainy weather?

He answered: 'When combination is performed in the mosque, all those who attend the mosque should do the same -those who live near or away from the mosque- they are all equal in this'.(2)

Commenting on *Imām* Mālik's view, Muhammad Ibn Rushd said: 'This view is indeed the truth since the permissibility of performing combination is for both kinds of people. Those who live near the mosque are not allowed to form a congregation for each *Salāt* for this would induce them to leave the congregation with the *Imām* and would lead to disunity amongst *muslims*'.(3)

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(1) See: "Nihāyatul Muhtāj" (vol. 2 / p. 282), "Zādul Muhtāj" (vol. 1 / p. 312) and "Al-Fiqhu 'Alal Mathāhibil 'Arba'ah" (vol. 1 / p. 486).

(2) "Al-Bayānu Wat Tahsīl" (vol. 1 / pp. 403-4).

(3) The previous reference.

The Hanbalites also held the same view and it is the apparent meaning of *Imām* Ahmad's statements regarding this point -as reported by Al-Qādī- for the allowing of something is for all people even if the need or the hardship is not existing for some -just like [the allowing of doing combination on] a journey. Besides, it was affirmed that the prophet (ﷺ) performed combination in rainy weather in the mosque though his chamber was so close to the mosque.(1)

Those who held the prohibition [of performing combination by those living near the mosque] refuted the aforementioned view by stating that the prophet (ﷺ) performed combination because he (ﷺ) had nine chambers for his nine wives, none of which led directly to the mosque but that of Aishah's and the other eight didn't. Accordingly, he (ﷺ) may have performed combination at times when he used to come to the mosque from any of the eight rooms for the possibility of being in them is more than the possibility of being in Aishah's.(2)

Ibn Hajar refuted this view in his "At-Talkhīs" and said: 'An evidence is needed to support such a view. The evidence, however, supports its opposite. In "Al-Muwatta'", *Imām* Mālik narrated from one of his reliable narrators to have said: 'People used to go into the prophet's (ﷺ) wives' rooms to perform Friday *Salāt* since the mosque could not bear their great number though these rooms were not part of the mosque but their doors lead to it'.(3)

Indeed, 'Umm Salamah's *hadīth* supports Ibn Hajar's view. The *hadīth* states: '**Once *Allāh's* (ﷻ) Messenger (ﷺ) woke up late at night terrified and said: 'Indeed, the inhabitants of these rooms should wake up**',(4) meaning his wives.

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(1) Narrated by: "Ad-Diyā'ul Maqdisī in "Al-Muntaqā Min Masmū'ātihi Bi Maru" -as reported in "Irwā'ul Ghalīl" (vol. 3 / p. 39) of Al-'Albāni's who judged the hadīth "very weak" for the words "so close to the mosque" are of some Fuqahā's interpretations for the hadīth, and not part of it.

(2) "Al-Majmū'" (vol. 4 / pp. 381-2), "Tuhfatul Muhtāj" (vol. 2 / p. 403), "Nihāyatul Muhtāj" (vol. 2 / p. 282) and "Zādul Muhtāj" (vol. 1 / p. 312).

(3) "At-Talkhīsul Habīr" (vol. 4 / p. 479).

(4) Narrated by: Al-Bukhārī in "As-Sahīh" (vol. 13 / p. 32).

The following points support our view:

First: If walking to the mosque under any kind of hardship - such as rain, ... etc.- to be taken as a precondition [for the validity of combination] this would entail the prohibition of doing combination by those who reach the mosque before the hardship takes place. And such a view was not held by any *Faqīh* -as far as I know.

Second: *Imām* Ash-Shāfi'ī said: 'People could do combination whether the rain is heavy or not, the mosque is close to one's house or not or whether the people attending it are many or not.

One may not do combination between *Salawāt* at home for the prophet (ﷺ) never did combination but in the mosque. Besides, doing *Salāt* at home is totally different from doing it in the mosque'.[1]

The aforementioned view of Ash-Shāfi'ī was also stated in "Al-Imlā'" and it is the opposite of that which his followers hold.[2]

Third: The main principle when doing any kind of congregational worship is to retain unity amongst *muslims*. Some scholars said: 'The essence of any *'Ibādah* [worship] is to do it in congregation. Were it to be done in isolation this would indicate insincerity, having some kind of misconception, practicing *Bid'ah*, lack of good manners or nursing feelings of conceit'.[3]

If those living near the mosque are to be prohibited of doing combination [with the congregation], this would lead to disunity amongst *muslims* while doing acts of worship and would lead to further mistakes done while doing combination; two of which will be discussed in details.

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(1) "Al-'Umm" (vol. 1 / p. 95).
(2) See: "Al-Muhaththab" (vol. 1 / p. 112).
(3) "Al-Luma' Fil Hawādith Wal Bida'" (vol. 1 / pp. 469-70).

*** Doing combination in congregation after the one led by the *Imām*.**

[8/65] Some people from another congregation do combination between *Salawāt* after the one done by the *Imām* is finished due to coming late to the mosque.

This mistake was previously discussed in the chapter under the title: "Mistakes done in the mosque in congregational *Salāt*". However, I would like to quote some of our *'Ulamah's* statements regarding this point.

1- Shaikh Ali Al-'Adawī said: 'One may not do combination between the *Salawāt* by himself if he enters the mosque and finds that the *Imām* has already done combination, nor is he allowed to form another congregation, for doing so will lead to forming multiple congregations after that of the *Imām*. Nevertheless, if such people do combination between *Salawāt*, their combination is valid'.(1)

2- Ad-Dusūqī stated the same [in his Hāshiyah].(2)

3- Al-Wansharīsī said: 'I asked Shaikh Abā Abdillāh Muhammad Ibn Qāsim Al-Qūrī about those who form another congregation for combining between the *Salawāt* after the one with the *Imām* is done. Is their combination valid?'

He [i.e. Muhammad Ibn Qāsim] answered: 'The second combination of *Salawāt* is valid and nothing wrong with it and hence no need to repeat the *Salāt*. The only description of such an act is that it is *Makrūh* -as it is well-known amongst the *Fuqahā'*'.(3)

This is indeed the *Jumhūr's Mathhab*; i.e. the prohibition of forming a second congregation in the same mosque.

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(1) "Sharhul 'Adawī 'Alā Mukhtasar Khalīl" (vol. 1 / p. 425).
(2) "Hāshiyatul Dusūqī 'Alā Ash-Sharhil Kabīr" (vol. 1 / p. 371).
(3) "Al-Mi'yārul Mu'rab" (vol. 1 / pp. 203-4).

*** Sitting in the mosque till the other *Salāt* is due and sharing not those who did not do combination their *Salāt* because of having done it already.**

[9/65] Some people sit in the mosque, after doing combination with the *Imām*, till the other *Salāt* is due and share not those who did not do combination their *Salāt* because the former has done it already. Such people fall in three mistakes.

The first: They cause inconvenience for those who do the *Salāt* due to their conversing.

The second: Leaving not the mosque after doing combination.

The third: Abandoning *Salāt* with the congregation.

It is affirmed that **Yazīd Ibn Al-'Aswad said that he performed *Salāt* with the prophet (ﷺ) while still a young man. Having finished his *Salāt*, the prophet (ﷺ) saw two men at the farthest part of the mosque sitting. He (ﷺ) called them and they came feeling terrified. He (ﷺ) asked them: 'What deterred you from sharing us our *Salāt*?' They said: 'We have done it at home [due to a *Shar'* excuse]'. Then he (ﷺ) said: 'Never do this again; when you do *Salāt* at home and then attend the mosque and find that the *Imām* has not yet done *Salāt*, join him his *Salāt* and it would be a *Nāfilah* for you**'.[1]

[10/65] Some people do further mistakes; when they hear the *'Athān* for the second *Salāt*, they immediately leave the mosque. And this is a grievous mistake as I have mentioned earlier in this book.

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(1) Narrated by: Abū Dāwūd in "As-Sunnan" (vol. 1 / p. 57), An-Nasā'ī in "Al-Mujtabā" (vol. 2 / p. 112), At-Tirmithī in "Al-Jāmī'" (vol. 1 / p. 224), Ad-Dāraqutnī in "As-Sunnan" (vol. 1 / p. 414), Ibn Hibbān in "As-Sahīh" (no. 434), At-Tayālisī in "Al-Musnad" (no. 1247), Ahmad in "Al-Musnad" (vol. 4 / pp. 160-1), Ibn Sa'ad in "Al-Tabaqātul Kubrā" (vol. 5 / p. 517), Al-Hākim in "Al-Mustadrak" (vol. 1 / pp. 244-5) who considered it authentic and with wich Ath-Thahabī agreed. It is indeed so. See: "At-Talkhīsul Habīr" (vol. 2 / p. 29).

The *Fuqahā'* strongly affirmed that if one combined between the *Salawāt* and accidentally passed by the mosque and finds that people are doing the second *Salāt*, one does not have to enter the mosque and repeat the second *Salāt* with them but if he wishes to do so, one should share the Imām his *Salāt* -as the aforementioned *hadīth* states.[1] *Allāh* (ﷻ) knows that which is best.

It is worth-mentioning here that some *Imāms* who perform combined *Salāt* with the congregation let other people lead the praying muslims when *Salāt* time is due. This is a mistake.

[66] Mistakes done in journey Salāt:

People commit many mistakes when doing *Salāt* while on a journey such as: abandoning combination between *Salawāt* and shortening them. They even set some preconditions for their validity depending on no real proofs. The following paragraphs will discuss such mistakes.

*** Abandoning combination and shortening *Salawāt* on journey or travel.**

[1/66] Some people, while being on journey, perform the five *Salawāt* on their five due times without shortening them and hence abandoning the prophet's (ﷺ) *Sunnah*. It is affirmed that he (ﷺ) used to combine and shorten the *Salawāt* [while on a journey].[2]

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(1) See: The author's book "Al-Jam'u Bainas Salātain Fil Hadar Bi'uthril Matar" (p. 151).

(2) According to the Hanafī Mathahb, one may not combine between the Salawāt except when being on 'Arafh and Muzadlifah. And the Hanafī scholars interpreted the ahādīth that state the combination between the Salawāt to refer to the artificial combination. However, some of the well-versed Hanafī scholars -one of whom is Al-Laknawī- rejected this view. He [Al-Laknawī] said: 'In his "Sharh Ma'ānī Al-Āthār", Al-Tahāwī supported the Hanafī view and discussed it in details. But what about the ahādīth that clearly state that combination was done after one of the Salawāt's time has gone, and they are all narrated in Al-Bukhārī's "Sahīh", Abū Dāwūd's "Sunnan", Muslim's "Sahīh" and in many other great compilations.

Some may argue that the hadīth's narrators were unable to recognize each Salāt's time, but the Sahābah indeed did. Besides, such narrations are authentic ones and there is no access to error in them. If it were raised that other ahādīth state that the =

These people do so due to some misconception which they believe to be true, such as:

1- Believing that shortening *Salawāt* should only take place when one is under a state of fear.

2- Some believe that shortening or combining between *Salawāt* should only be done in journeys which are initiated for a good *Shar‘* purpose such as: the journey for *Hajj*. This is totally untrue and baseless. Indeed, evidences proof the opposite.

Ash-Shanqītī said: ‘The *‘Ulamah* agreed on the legality of shortening the four *Rak‘ah Salawāt* [into two] on journeys. Very few disagreed and held that shortening *Salawāt* is done only when one is under a state of fear, others held that it is only done on the journey initiated for a good purpose. These two views are not taken into consideration by any of the ‘Ilm scholars’.(1)

3- Some believe that going on journeys or traveling happens now through using the quick means of transportation such as: planes, cars, trains, ... etc. by using which one does not suffer hardship unlike using the old means of transportation.

4- Others believe that if one is always traveling due to the nature of his work, he may not shorten *Salāt*.

Regarding this point, Sayyid Sābiq said: ‘All kinds of journeys are the same; traveling using planes, trains or any other means [of transportation], traveling for a good purpose or not, the oft-frequent travels such as those initiated by: sailors or the like; one is

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= first Salāt was done in its last part of its due time and the second in its first part of the time, this would entail the strong possibility of combining between them considering the different status in which one could be, indeed it is the apparent meaning [of the ahādīth]’.

This was all adopted from “At-Ta‘līqul Mumajjad” (p. 129). See also chapter two “Ar-Rad ‘Alā Munkirī Al-Jam‘” of my book “Al-Jam‘u Bainas Salatain” (pp. 101-16), all the misconceptions and their refutation were discussed in details. Praise be only to Allāh (ﷻ).

(1) “Adwā’ul Bayān” (vol. 1 / p. 360). See also: “Al-Muhallā” (vol. 4 / p. 264).

permitted to shorten one's *Salawāt* and break one's fast during them since they are in a real travel.[1]

Those who believe in this misconception of the so called "contemporary *Shaikhs*" who do not allow people is execute the journey rulings regarding *Salāt* depending on their own false view should cease doing so. Indeed, they forgot that *Allāh's* (ﷻ) regulations should be applied everywhere and every time till the Day when *Allāh* (ﷻ) shall restore the earth and all living on it comes. Only *Allāh* (ﷻ) and His Messenger may change or restrict such regulations. Why don't they read *Allāh's* (ﷻ) words:

﴿والخيل والبغال والحمير لتركبوها وزينة ويخلق ما لا تعلمون﴾

'**And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He (ﷻ) creates (other) things of which you have no knowledge**'.[2]

Indeed, the planes, trains, cars, ... etc. are of those things which were not at the prophet's (ﷺ) time, about which *Allāh* (ﷻ) informed us that He (ﷻ) will create later. Are they not of *Allāh's* (ﷻ) creation?! Or may be *Allāh* (ﷻ) didn't know about them!! Glorified be *Allāh* (ﷻ). *Allāh* (ﷻ) did not command us that when He (ﷻ) creates such means later; regulations regarding traveling would be changed or restricted. These regulations will remain the same as they were at the prophet's (ﷺ) time.[3]

In addition to that, shortening *Salāt* while traveling is an obligation as many scholars held such as: Al-Hanafī scholars, 'Ali Ibn Abī Tālib, 'Umar (رضي الله عنه) -as reported in "Naylul Awtār"[4]- and Al-Khattābī stated that this is the view of the majority of *Salaf* scholars and *Fuqahā'*, 'Umar, 'Ali, Ibn 'Umar, Jābir, Ibn 'Abbās, 'Umar Ibn 'Abdil 'Azīz, Al-Hasan and Qatādah.

And he [i.e. Al-Khattābī] said that Hammād Ibn Abī Sulaimān said: 'Whoever performs four *Rak'ah Salāt* while in a travel should

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(1) "Fiqhus Sunnah" (vol. 1 / p. 285).
(2) Sūrat "Al-Nahl" (verse no. 8).
(3) "Arba'u Masā'il Fis Safar" (pp. 49-50).
(4) (vol. 3 / p. 245).

repeat the *Salāt* [and do it two *Rak'ahs*]'. *Imām* Mālik stated the same so long as the *Salāt's* time has not gone.[(1)]

The legality of shortening *Salāt* is supported by many proofs, one of which is the following:

'Aishah said: '***Allāh* (ﷻ) enjoined *Salāt* to be done in twos at first, in residence and while traveling. Afterwards, the journey *Salāt was approved* and an extra *Rak'ahs* were added to the *Salāt* in residence**'.[(2)]

Commenting on this *hadīth*, As-San'ānī said: 'This *hadīth* includes the obligation of shortening the *Salāt* while traveling for the word "*wajabat*" in the *hadīth* means it is an obligation. This is Al-Hādawiyyah's, Al-Hanafī's view and others'.[(3)]

Then he refuted the view that states that the travel *Salāt* is only a *Rukhsah* [allowance which people may or may not do] and so did As-Shawkānī [in his "Naylul Awtār"] who affirmed it to be an obligation[(4)] and then said: 'Whoever adds extra *Rak'ahs* to it [i.e. the journey *Salāt*] is similar to the one who adds *Rak'ahs* to the original four *Rak'ahs* of the *Salāt* in residence. 'Aishah's completion for the journey *Salāt* is not a proof for the proof lies in her narration not practice'.[(5)]

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(1) "Ma'ālimus Sunnan" (vol. 2 / pp. 47-8).

(2) Narrated by: Al-Bukhārī in his "Sahīh" (vol. 1 / p. 464), (vol. 2 / p. 569) and (vol. 7 / pp. 267-8), Muslim in his "Sahīh" (no. 685), Abū Dāwūd in "As-Sunnan" (no. 1198) and An-Nasā'ī in "Al-Mujtabā" (vol. 1 / pp. 225-6).

(3) "Subulus Salām" (vol. 2 / p. 441).

(4) "Naylul Awtār" (vol. 3 / p. 248).

(5) "As-Saylul Jarrār" (vol. 1 / p. 306).

In "Al-Hady" (vol. 1 / p. 472), Ibn Al-Qayyim said -regarding 'Aisha's completion for the journey Salāt-: 'I heard Shaikhul Islām Ibn Taymiyyah state that this hadīth is falsely ascribed to 'Aishah; she could not perform a Salāt in away that contradicts that of the prophet (ﷺ) and his Sahābah and she knew that they all shorten it, and she said herself: 'Salāt was enjoined in twos at first, then two Rak'ahs were added to the Salāt in residence while the journey Salāt remained as it is'. Howe could one imagine that she would ever add anything to Allāh's (ﷻ) regulation and contradict the prophet's (ﷺ) and his Sahābah's (رضي الله عنهم) practice'. See also: "Irwā'ul Ghalīl" (p. 316).

Shaikhul Islām Ibn Tayimyyah and his pupil Ibn Qayyim Al-Jawziyyah also held this view[1] long before Ash-Shawkānī and As-San'ānī.

[2/66] Some consider a certain length of a distance as a precondition for the validity of shortening and combining between the *Salawāt*. The *'Ulamah* differed a lot regarding this length to twenty views. The soundest of all these views -according to well-versed amongst them- is the one which states that a travel is that which is known by custom to be a travel according to people and on which travel rulings are applied. This is indeed of *Islām's* easiness for if this distance is to be limited to a certain number of days travel or any other criterion; people would have to know the distances they are going to pass during their travel and this is indeed a hardship for them since many people do not have the ability to do so especially when passing through untrodden roads.[2]

Ash-Shanqītī said: 'The soundest of all opinions, I believe, is the one that states that whatever is called a travel -no mater how short it is- *Salāt* should be shortened in it for the word "travel" in the *Shar'* texts is general'.[3]

Limiting the distance need a *Shar'* text and no access in it for opinions.

To conclude,

Combination between *Salawāt* could be done by every person who is habitually called a traveler -whether the distance covered is short or long. The traditional travel is the one which is similar in its state to that which was done during the prophet's (ﷺ) time- as As-San'ānī stated and hence, the falsehood of the view that prohibits

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(1) See: "Al-Fatāwā Al-Kubrā" (vol. 1 / pp. 145-6), "Zād Al-Ma'ād" (vol. 1 / p. 472) and "Tamāmul Minnah" (p. 318).

(2) See: "Silsilat Al-Ahādīth Al-Sahīhah" (no. 163), "Zād al-Ma'ād" (vol. 1 / p. 189), "Naylul Awtār" (vol. 3 / p. 254), "Subulus Salām" (vol. 2 / p. 445), "Al-Mughnī" (vol. 2 / p. 257), "Al-Muhallā" (vol. 5 / p. 9) and "Fiqhus Sunnah" (vol. 1 / p. 284).

(3) "Adwā'ul Bayān" (vol. 1 / p. 370).

doing shortening *Salāt* when one travels without having passports claiming that the habit nowadays is to travel using them!!

Indeed, to *Allāh* (ﷻ) we complain [of the ignorance of people].[1]

[3/66] It is worth mentioning here that **shortening of *Salāt* starts from the moment one leaves his town and this is the *Jumhūr's* view.**

As-Sahnqītī said: 'A traveler starts shortening his *Salawāt* from the moment he totally leaves the twon. One must not do shortening if one is still in his home or town. This is the *Jumhūr's*, the four *A'immah's*, and most of the *Fuqahā's* view. It is affirmed that the prophet (ﷺ) did shortening of *Salawāt* when reaching *Thul Hulaifah*. *Imām* Mālik [affirmed the same meaning and] said: 'When there are inhabited orchards in the town [from which one wants to travel], one must not do shortening till one passes them'. The *Jumhūr's* view is based on the precondition [stated in the *Āyah*] which is "*Ad-Darbu Fil Ard*", i.e. traveling, and whoever is not out of his residence area is not considered in a state of travel'.[2]

An-Nawawī stated the same and added: '... except a weak narration traced back to Imām Mālik to have said that 'one must not do shortening till one covers a three mile distance'. It was also narrated that 'Atā' and some of Ibn Mas'ūd's followers held the view that 'one may do shortening before getting out from one's town'. Mujāhid was narrated to have said: 'One may not do shortening on the day of his travel till night begins'.

All of the aforementioned narrations contradict the Sunnah and the unanimous agreement of the *Salaf* and those who followed them'.[3]

Lots of evidences support the view which An-Nawawī supported. For more details on the refutation of the view that

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(1) "'Arba'atū Masā'il Fī Salātil Musāfir" (p. 40).
(2) "Adwā'ul Bayān" (vol. 1 / p. 371).
(3) "Sharh Sahīh Muslim" by An-Nawawī (vol. 5 / p. 200).

permits one shortens *Salāt* only when night starts, see "Naylul Awtār" (vol. 3 / p. 251). These evidences which support An-Nawawī's view are narrated in "Sahīhul Bukhārī", chapter: "One does shortening when one leaves one's place"[1] [i.e. town], "Adwā'ul Bayān" (vol. 1 / p. 371), "Irwā'ul Ghalīl" (no. 563), "Silsilatul Ahādīthis Sahīhah" (no. 163) and "Al-Muhallā" (vol. 5 / p. 2).

To conclude, shortening *Salāt* starts from the moment one leaves one's residence, be it a village, a town, tents, ... etc. and this does not entail that one must do shortening after one leaves behind any building one may pass by during his travel which may extend thousands of miles -as some held. *Allāh* (ﷻ) knows best.[2]

In case two villages are so close that their buildings are connected to each other, then both are considered as one area. However, if they are close but their buildings are separate; they are considered as two separate villages.[3] If one travels from one of them, he may shorten *Salāt* even if one happens to pass by many other villages.

[In travel] *Niyyah* is to be taken into consideration not one's deed. If one travels from his residence area intending to cover a far distance, one may shorten *Salāt*. If it happens that one changes his mind and wants to return back home, one may not shorten the *Salāt* unless one's way back home is too long and the *Salawāt* one had shortened earlier are valid. This is Ahmad's view.

In case one travels to an unknown direction -seeking a fugitive slave of his or looking for grass [as bedouins do], one may not shorten *Salāt* even if his travel took several days.[4]

Once a traveler reaches his place of residence [i.e. his town, village, ... etc.], he should stop shortening and combining between the *Salawāt*. This is affirmed in 'Alī Ibn Rabī'ah's narration who

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(1) (vol. 2 / pp. 569-70), the edition which includes "Fathul Bārī".
(2) "'Arba'atu Masā'il Fī Salātil Musāfir" (p. 55).
(3) "Al-Mughnī" (vol. 2 / p. 261).
(4) "Al-Mughnī" (vol. 2 / p. 258).

said: '**Once we accompanied 'Alī Ibn Abī Tālib in his way to *Ash-Shām*. On our way, he shortened the *Salawāt* in twos. And on our way back to *Kūfah* and seeing its borders, we enquired whether we should complete the *Salāt* or not since we can see *Kūfah* [i.e. its buildings]. He said: 'No, till we reach it'**'.(1)

'Alī's statement indicates that: 'We shall keep on shortening *Salāt* till we enter it, we are still on travel so long as we have not entered it'.(2)

One may shorten the *Salawāt* so long as he is not in his home land and so long as he intends to go back to it -whether one is still on his way or settled in another land for a limited period of time. However, if one takes this other land as his home or does not know when to leave it, one may not shorten *Salāt*.(3)

[4/66] If the traveler settled in a certain place, he should attend the congregational *Salāt*, but he could do combination when the need arises. *Allāh* (ﷻ) knows best.

[67] Denying the legality of Salātul Khawf, Salātul Duhā and Sujūdush Shukr and abandoning Salātul Kusūf:

[1/67] Few *Fuqahā'* held the illegality of performing *Salātul Khawf* after the prophet's (ﷺ) death, some of these *Fuqahā'* are: Al-Hasan Ibn Ziyād Al-Lu'lu'ī, Ibrāhīm Ibn 'Ulayyah and it is one of Abū Yūsuf's views. Stating Abī Yūsuf's view, Al-Tahāwī said: 'Abū Yūsuf once said that one may not perform *Salātul Khawf* after the prophet's (ﷺ) death and claimed that people followed the prophet (ﷺ) in this *Salāt* for the superiority of following him (ﷺ)'.

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(1) Narrated by: Abdir Razzāq in "Al-Musannaf" (vol. 2 / p. 530) (no. 4321), Al-Hākim in "Al-Mustadrak", Al-Baihaqī in "As-Sunnan Al-Kubrā" (vol. 3 / p. 146), Al-Bukhārī in his "Sahīh" (vol. 2 / p. 569) -through an affirmed, disconnected chain of narration. The hadīth's chain of narrators is authentic -as the great Hāfith Ibn Hajar said in "Taghlīqut Ta'līq" (vol. 2 / p. 421).

(2) "Fathul Bārī" (vol. 2 / p. 570).

(3) For more details see: "Majmū' Fatāwā Ibn Taymiyyah" (vol. 24 / p. 18), "Zād al-Ma'ād" (vol. 3 / pp. 561-5), Ahmad's Shākir comment on Ahmad's "Musnad" (vol. 7 / p. 263), "Fiqhus Sunnah" (vol. 1 / p. 285-6) and "'Arb'u Masā'il Fī Salātil Musāfir" (p. 57).

Then he commented on Abū Yūsuf's view saying: 'This view does not hold water for the prophet's (ﷺ) *Sahābah* performed it after the prophet's (ﷺ) death one of whom was Huthaifah (ﷺ) in *Tabaristan* and many others too famous to be mentioned here'.(1)

Having narrated Abū Yūsuf's view regarding *Salātul Khawf*, one of the '*Ulamah* said: 'Abū Yūsuf may have meant that *Salātul Khawf* was done in one congregation at the prophet's (ﷺ) time only, and after his death many congregations were formed for doing it. *Allāh* knows best'.(2)

At any rate, many evidences affirm the legality of performing this *Salāt* and some '*Ulamah* even reported the unanimous agreement on this point, no way of denying this *Salāt*.(3)

Evidences also affirm the legality of performing *Salātul Duhā*(4) and it's being a *Sunnah*.

[2/67] Some held the illegality of doing *Sujūdush Shukr* though it is affirmed to be done by Alī (ﷺ) when he found Thuth Thadiyyah killed amongst the *Khawārij*, by Ka'b Ibn Mālik after he received the glad tiding of being forgiven by *Allāh* (ﷻ) and the whole event is narrated in the two "Sahīhs"(5) and by Abū Bakr when he received the news of killing of Musailamal Kaththāb.

None, who has sound sense, would doubt in the legality of doing *Sujūdush Shukr* considering the authentic *Ahādīth* and the righteous *Salaf's* practice.(6)

[3/67] Many people abandon *Salātul Khusūf* [or *Kusūf*] - which consists of two long *Rak'ahs* each of which includes two

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(1) "Sharhu Ma'ānil Āthār" (vol. 1 / p. 320).
(2) "Al-'Urfush Shathi 'Alā Jāmi'it Tirmithī" (p. 248).
(3) See: "Fathul Bārī" (vol. 2 / p. 340) and "Irwā'ul Ghalīl" (vol. 3 / pp. 42-5).
(4) For more details on these evidences and refutation of the view that claims its illegality, see Abī Abdir Rahmān's 'Aqīl Ibn Muhammad Al-Maqtirī treatise titled with: "Tabsīrul Warā bimā jā'a Fī Salātid Duhā".
(5) I related all the narrations in my book "Ahkāmul Hajr Fīl Kitābī Was Sunnah" (pp. 157-9).
(6) See: "Sifrus Sa'ādah" (p. 36) and "Irwā'ul Ghalīl" (vol. 2 / pp. 226-32).

Rukū's. It is done in a congregation in the mosque and is done in an audible voice. When calling people for it, the *Mu'aththin* should say: '*As-Salātu Jāmi'ah*' [i.e. *Salāt* is to be done in congregation] with no Athān or Iqāmah. It should start form the moment the sun or the moon eclipses till they return to their original state. During this period of time, a *muslim* is recommended to recite *Takbīr*, *du'ā'*, give charities and recite *Istighfār*. A *Khūtbah* is delivered after the *Salāt*. Women are recommended to attend this *Salāt*.

Some *'Ulamah* held that *Salātul Kusūf* is an obligation; accordingly, they titled some of the chapters of their compilations with relevant statements as Abū 'Uwānah did in his "Sahīh" (vol. 2 / p. 398): "The obligation of doing *Salātul Kusūf*" and Ibn Khuzaimah in his "Sahīh" (vol. 2 / p. 308): "The order of doing *Salāt* when the sun and the moon eclipse". In this chapter, Ibn Khuzaimah narrated the *ahādīth* that order that this *Salāt* should be done. Were doing this *Salāt* not an obligation, Ibn Khuzaimah would have mentioned this -as his way in his "Sahīh".[1]

The great scholar Ibn Hajar said: 'The *Jumhūr's* view is that this *Salāt* is an affirmed *Sunnah*. 'Abū 'Uwānah, however, was the only one to state its obligation in his "Sahīh" and so did *Imām* Mālik in a narration ascribed to him where he considered it to be similar to the *Jumu'ah Salāt*. Az-Zayn Ibn Al-Muanyyir reported that Abū Hantfah considered it an obligation and some *Hanafī* compilers did the same as was reported'.[2]

In his "As-Saylul Jarrār" (vol. 1 / p. 323), Ash-Shawkānī inclined to the view that states its being an obligation and said: 'If what was claimed regarding the unanimous agreement amongst scholars that this *Salāt* is not an obligation turns to be true, then this would render it a *Sunnah*.

This unanimous agreement is indeed untrue and hence the obligation of doing this *Salāt* is affirmed.

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(1) "Tamāmul Minnah" (p. 261).
(2) "Fathul Bārī" (vol. 2 / p. 527).

This view was strongly preponderated by our Shaikh Al-'Albānī who said: 'Claiming this *Salāt* to be only a *Sunnah* ignores the many orders included in the prophet's (ﷺ) *hadīth* to perform it, without having the slightest sign that proves this view. *Shar'* texts should originally be understood as they clearly state. In his "As-Saylul Jarrār", Ash-Shawkānī inclined to this view and with which Siddīq Hasan Khān in his "Ar-Rawdan Nadiyyah" agreed. It is indeed the truth by *Allāh's* (ﷻ) will.

How strange that Ibn Hazm made no mention of the greatness of this *Salāt* and its legality in his "Muhallā". He only mentioned the manner in which this *Salāt* is to be performed in a wonderful way the thing that may have distracted him from stating his *Mathhab* regarding its legality'.[1]

We hope that after reading the aforementioned discussion, those who abandon this *Salāt* or feel indifferent regarding performing it -whether by common people or those who are regular attendants to for the mosques- to be keen on performing it and teach it to other *muslims*.

[4/67] Some people comit mistakes when doing *Salātul Kusūf* such as reciting *Taslīm* when the *Imām* does, although he has missed a part of the *Salāt* with the *Imām*. One should instead stand up an perform a complete *Rak'ah* with two *Rukū's*.

Feeling indifferent towards such a phenomena is another mistake people make and this attitude is the fruit of announcing such a phenomena through radios and T.V. the thing which make people indifferent towards such a thing which the prophet (ﷺ) described: '**By them *Allāh* (ﷻ) wants his bondmen to feel afraid of**'. In addition to this, some *Imāms* may begin their *Salāt* before the phenomena takes place depending on the announcement they heard.

(1) "Tamāmul Minnah" (p. 262).

[68] Forged Salawāt and wide spread unauthentic Ahādīth:

[1/68] The following *Salawāt* are forged ones: *Salātul* 'Usbū', the twelve *Rak'ah Salāt* on the night preceding Friday in which *Sūrah Al-Ikhlās* is recited ten times, the ten *Rak'ah Salāt* in which *Sūrah Al-Ikhlās* and the two *Mu'awiithatain* are recited ten times each, the two *Rak'ah Salāt* reciting *Sūrah Az-Zalzalah* fifteen or fifty times, doing *Salātul Jumu'ah* four, eight of twelve *Rak'ahs*, doing four *Rak'ah Salāt* before the *Jumu'ah Salāt* reciting *Sūrah Al-Ikhlās* fifty times, 'Āshūrā' *Salāt*, *Salātur* Raghā'ib, the *Salāt* done on the nights of *Rajab*, the *Salāt* done on the night preceding the twenty seventh of *Rajab*, the *Salāt* done on the night preceding the fifteenth of *Sha'bān* -it consists of one hundred *Rak'ahs*, in each of which *Sūrah Al-Ikhlās* is recited ten times, the *Salāt* done on the night preceding the two *Eids*, the *Salāt* done when one memorizes the Holy *Qur'ān*, the two-*Rak'ah Salāt* done after going between *Safā* and *Marwah* on the *Marwah* yard, reciting all verses of *Du'ā's* in the last *Rak'ah* of *Tarawīh Salāt*, reciting all the verses that include the *Sajdah* on the night when the *Qur'ān* is completely recited in the *Tarawaīh Salāt*, congregating on the night when the *Qur'ān* is completely recited, setting up pulpits, reciting the song of farewell to Ramadan(1) and doing certain number of *Rak'ahs* between the *Maghrib* and *'Ishā Salawāt*.

Shaikh Al-Albānī said: 'All the *ahādīth* that state the recommendation of doing a certain number of *Rak'ahs* between the

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(1) See: "Al-Masnū' Fī Ma'rifatil Hadīthil Mawdū'" (no. 463) and (464), "Al-Āthār Al-Marfū'ah Fil Akhbāril Mawdū'ah" -it names all the forged Salawāt, "Al-Mawdū'āt" (vol. 2 / p. 114), "Tanzīhush Sharī'ah" (vol. 2 / p. 84), "Al-Fawā'id Al-Majmū'ah" (p. 44), "Al-Manārul Munīf" (pp. 98-9), "Tafsīrul Qurtubī" (vol. 16 / p. 128) and "Musājalah 'Ilmiyyah Bainal 'Izz Ibn Abdis Salām Wa Ibn As-Salāh Hawla Salātir Raghā'ib". Abū Shāmah Al-Maqdisī supported doing Salātir Raghā'ib to be a Bid'ah in his "Al-Insāf Limā waqa'a Fī Salātir Raghā'ib Minal Ikhtilāf", he reported all about it in his "Al-Bā'ith 'Alā Inkāril Bida' Wal Hawādith" (pp. 7-...); in these pages, you could read about the innovated Salāt done on the night preceding the fifteenth of Sha'bān (pp. 32-...). See also Shaikh Hammād's Al-Ansārī treatise titled with: "Is'āful Khillān Bimā Warada Fī Lailatin Nisfi Min Sha'bān" and "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (vol. 2 / p. 328).

Maghrib and *'Ishā'* are all weak ones -with different levels of weakness. It was affirmed that the prophet (ﷺ) used to perform *Salāt* on this time without limiting it to a certain number of *Rak'ahs*. Any narration regarding this is weak and hence the prohibition to put it under application'.[1]

It is also a commonly practiced mistake to call the *Salāt* done between the *Maghrib* and *'Ishā'* as "*Al-'Awwābīn Salāt*". It is authentically affirmed that this name refers to *Salātul Duhā*.[2]

Dear muslim, if you are practicing any of the aforementioned forged *Salawāt*, you should quit doing so. Most of these *Salawāt* disappeared through the passage of time [praise be to *Allāh* (ﷻ)] that is why I just mentioned them only by name or time without describing the manner in which they are done for the sole purpose here is to warn against falling in *Bid'ah* and in the nets *Mubtadi'ah* weave.

The following paragraphs and points will mention the weak *ahādīth* which are wide spread amongst *muslims* regarding *Salāt*. Some the these *ahādīth* will be followed with names of *Muhaddithīn* who affirmed their falsehood. However, I should first say that every muslim should be aware of these *ahādīth* and never ascribe them to the prophet (ﷺ) but after scrutinizing them carefully referring to the accredited books [of *ahādīth*] lest one incurs a sin on himself and be of those who do not differentiate between that which is good and that which is evil.

[2/68] Forged *ahādīth* mentioned earlier in this book:

1- 'The prophet (ﷺ) took off his hat and took it as a *Sutrah* [in his *Salāt*]'.

The weakness of this *hadīth* was previously mentioned in point no. (10) in the footnote.

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(1) "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (vol. 1 / p. 481).

(2) See: "Sahīh Muslim" (vol. 1 / pp. 515-6), Ibn Khuzaimah's "Sahīh" (no. 1127), Ahmad's "Musnad" (vol. 4 / pp. 366-7, 370, 372, 375) and Abū 'Uwānah's "Musnad" (vol. 2 / pp. 270-1).

2- ‘Prostrating oneself on the clay of Al-Husain’s grave enlightens the layers of earth’.

3- ‘Prostrating oneself on the clay of Al-Husain’s grave reveals [for one] the seven veils of the unseen’.

4- *‘Allāh* (ﷻ) indeed accepts the *Salāt* of those who prostrate on it more than those who prostrate on other lands’.

The fabrication of the *hadīth* was mentioned earlier in point no. (11).

5- The *hadīth* that indicates the permissibility of taking the line as a *Sutrah*.

The weakness of this *hadīth* was mentioned in point no. [3/15].

6- ‘Whoever raises his hands in *Salāt*, his *Salāt* is not accepted’.

7- ‘Raising one’s hands in *Salāt* in this manner is by *Allāh* (ﷻ) a *Bid‘ah* [innovation] and the prophet (ﷺ) never did more than this’.

The weakness of these two *ahādīth* was mentioned earlier in point no. [1/19].

8- ‘It is of Sunnah in *Salāt* to place one’s hand over the other under the navel’.

This *hadīth’s* weakness was mentioned earlier in point no. [2/19], in the footnote.

9- ‘Had this person been totally given to *Salāt*, his organs would have been too’.

This *hadīth’s* fabrication was mentioned earlier in point no. [6/19].

10- ‘The prophet (ﷺ) observed doing *Qunūt* in the dawn *Salāt* till his death’.

The *hadīth's* unauthenticity was mentioned earlier in point no. [5/20].

11- 'What is the matter with those who join us in *Salāt* without having valid purification? Indeed, people like those cause us err when reciting *Qur'ān'*.

The *hadīth's* weakness was mentioned earlier in point no. [7/21].

12- 'Never call me master in *Salāt'*.

The *hadīth's* fabrication was mentioned earlier in point no. [3/22].

13- 'The prophet (ﷺ) used to point with his index when he recited *Du'ā'* without moving it'.

The *hadīth's* weakness was mentioned earlier in point no. [11/22].

14- 'I saw the prophet (ﷺ) while in the sitting position in *Salāt* ... pointing with his index bending it a little bit calling unto *Allāh* (ﷻ)'.

The *hadīth's* weakness was mentioned earlier in point no. [12/22]

15- Moving the index [when sitting] between two *Sujūds*.

The *hadīth* regarding it is an odd one. It was mentioned in point no. [13/22].

16- 'Whoever hears the *Mu'aththin* says: 'I witness that Muhammad is *Allāh's* (ﷻ) Messenger', then the former says: 'Welcome my beloved Muhammad Ibn Abdīllah (ﷺ) then kisses his two thumbs and wipes his eyes with them; he will never suffer of ophthalmia'.

The *hadīth's* weakness was mentioned earlier in point no. [9/23].

17- To add "And the highest rank" or "Indeed, you never break you promise" [in the *du'ā'* recited] after the *'Athān*. Such addition was not affirmed to be said by the prophet (ﷺ) as was mentioned in point no. [12/23].

And the same applies on the addition which runs as follows: 'To you return *Salām* [peace], so greet us with *Salām* and admit us to the abode of *Salām* [Paradise]' after the *Du'ā'* which states: 'O *Allāh*, You are the *Salām* and from You comes *Salām'*. The former phrases have no origin [in the *Shar'*]; they were fabricated by story-tellers as Al-Qārī stated in his "Al-Masnū'" (no. 472) reporting it from Shaikh Muhammad Al-Jazarī in his "Sharhul Masābīh".

18- The *du'ā'* that states: 'O *Allāh* (ﷻ) Your night is coming down and your day light is departing ...'.

The *hadīth's* weakness was mentioned earlier in point no. [12/23].

19- To say: 'Sadaqta Wa Bararta' [i.e. You have indeed said the truth and done righteousness] after the *Mu'aththin* says: 'As-Salatu Khariun Minan Nawm' [Doing *Salāt* is better than sleeping]'.

In point no. [12/23], Al-Hāfith said that such a phrase has no origin in the *Shar'*.

20- 'Talking in lawful subjects in the mosque endangers rewards as fire endangers fuel wood'.

This *hadīth* has no origin as stated in point no. [1/26].

21- 'Whoever recites the *'Athān* should be the one who recites the *Iqāmah*'.

The *hadīth's* weakness was mentioned earlier in point no. [1/32].

22- To say: 'Aqāmaha Allāhu Wa 'Adāmahā [May *Allāh* (ﷻ) establish it and preserve it forever]' when the *Mu'aththin* says:

‘Qad Qāmatis *Salāt*’ [The *Salāt* is being established] [in the *Iqāmah*].

This phrase has no origin as stated in point no. [4/32].

23- ‘Verily! *Allāh* (ﷻ) does not look at the crooked line [in *Salāt*]’.

This *hadīth* has no origin as mentioned in point no. [8/33].

24- ‘Whoever stands at the left side of the lines [in *Salāt*], he will get double rewards’.

The *hadīth’s* weakness was mentioned earlier in point no. [3/34].

25- ‘I performed *Salāt* behind the prophet (ﷺ) and he (ﷺ) never recited *Takbīr* completely’.

The weakness of this *hadīth’s* was stated in point no. [2/37].

26- To say: ‘Indeed, I am of those who witness on that’ when the *Imām* recites: ‘Is not *Allāh* (ﷻ) the wisest of those who are wise’.

The *hadīth’s* weakness was stated in point no. [6/40].

27- ‘The prophet (ﷺ) made a sound -as if clearing his throat- to inform ‘Alī that he was doing *Salāt’*.

The *hadīth’s* unauthenticity of this narration was mentioned in point no. [4/80].

28- ‘[The reward of] doing one *Salāt* in *Al-Masjdul Harām* equals that given to doing one hundred thousand *Salāt*, and [the reward of] doing one *Salāt* in my mosque [at *Madīnah*] equals that given when doing one thousand *Salāt* in any other mosque, and [the reward of doing] <u>one *Salāt* in *Bitul Maqdis* [at Jerusalem] equals that given for doing five hundred *Salāt*</u> [in any other mosque].

The weakness of the last part of the *hadīth* was stated in point no. [44]. Doing *Salāt* in *Bitul Maqdis* equals two hundred and fifty *Salāt* in any other mosque.

29- ‘If you notice a man attends the mosque so often, bear witness that he has faith’.

The *hadīth’s* weakness was stated in point no. [2/47].

30- To say: ‘O *Allāh* (ﷻ) forgive me my sins’ when entering the mosque.

This phrase’s weakness is stated in point not. [3/47].

31- ‘Let not your children enter the mosques’.

This *hadīth’s* unauthenticity was stated in point no. [4/47].

32- The story about Tha‘labah Ibn Hātib and his abandoning of the congregational *Salāt* due to being busy with raising his sheep.

This story’s fabrication was stated in point no. [5/47] and its contradiction of one of the greatest *Islamic* principles.

33- ‘Shake each other’s hands after performing dawn *Salāt* and *Allāh* (ﷻ) will double your rewards ten times’.

34- ‘Shake each other’s hands after doing *‘Asr Salāt*, and mercy and forgiveness will be showered on you’.

The fabrication of the two aforementioned *ahādīth* was mentioned in point no. [2/48].

35- ‘He (ﷺ) used to do two-*Rak‘ah Salāt* at home before doing the *Jumu‘ah Salāt* [in the mosque]’.

The fabrication of this *hadīth* was mentioned in point no. [59].

36- ‘When the *Khatīb* ascends the pulpit, no one is to do *Salāt* or speak’.

The *hadīth’s* weakness was mentioned earlier in point no. [1/60].

37- Doing prostration when reciting *Sūrah As-Sajdah* in the Friday dawn *Salāt*.

The *hadīth* regarding this is un-affirmed as stated in point no. [4/61], the footnote.

38- The *Imām* recites *Du'ā'* after ascending the pulpit.

The *hadīth* related to this has no origin as stated in point no. [4/61].

39- 'The Friday *Salāt* is [accepted from] those who perform it first'.

This *hadīth* has no origin as stated in point no. [7/61].

40- 'Let them stand in the back [rows] as they were set back by *Allāh* (ﷻ)', meaning women.

The *hadīth's* weakness was stated in point no. [34], the footnote.

41- 'The prophet (ﷺ) used to make men stand in the front rows, followed by kids, then women stand in the back rows'.

This *hadīth's* weakness was stated in point no. [4/34].

42- 'He (ﷺ) used to recite *Sūrahs* "*Al-Jumu'ah*" and "*Al-Munāfiqūn*" in the *'Ishā' Salāt* on the night preceding Friday'.

This *hadīth's* weakness was stated in point no. [16/40].

43- 'Whoever does acts of worship on the nights preceding *Eidul Fitr* and *Eidul Adhā*, his heart will never die on the day when all hearts shall die'.

The *hadīth's* weakness was stated in point no. [8/64].

44- 'The prophet (ﷺ) used to recite *Takbīr* so often during [Friday] *Khutbah* and those of the two *Eids Khutbahs*'.

The *hadīth's* weakness was mentioned in point no. [9/64].

45- 'The prophet (ﷺ) combined between the *Salawāt* in the rainy weather though his room was so close to the mosque'.

This *hadīth's* weakness was stated in point no. [7/65].

[3/68] More forged *ahādīth* that are widespread amongst people:

46- 'He whose *Salāt* does not hinder him from doing *Fahshā'* and *Munkar* [any deed which is abominable], his *Salāt* is invalid'.

This *hadīth* is *Munkar* [denied] -as reported in "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh", *hadīth* no. (985).

47- 'Whoever his *Salāt* deters him not from doing *Fahshā'* or *Munkar*, he would keep on moving away from *Allāh* (ﷻ)'.

This *hadīth* is a forged one - as reported in "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh", hadīth no. (2).

48- 'Those living near the mosque, their *Salāt* will not be accepted unless it is done in it'.

This *hadīth* is weak as reported in "Silsilat Al-Ahādīth Ad-Da'īfah Wal Mawdū'āh" (no. 183). In his "Al-Mughnī 'Anil Hifthi Wal Kitāb" (p. 271), Abū Hafs Al-Mūsilī said: 'There is no affirmed *hadīth* to have been said by the prophet (ﷺ) regarding this and so is the case with the *hadīth* that states: 'Whoever abandons the *Friday Salāt* -whether the *Imām* is a just one or a tyrant- his *Salāt* is invalid and so is his *Hajj*' and other similar *ahādīth*.

49- 'Whoever abandons *Salāt*, *Allāh* (ﷻ) will punish him with fifteen penalties: five in this life, three when one dies, three in the grave, three when getting out from the grave, ... etc.'.

This *hadīth* is a forged one; fabricated by Muhammad Ibn 'Alī Ibn Al-'Abbās Al-Baghdādī Al-'Attār tracing it back to Abī Bakr Ibn Ziyād An-Naisābūrī -as Ath-Thahabī stated in "Al-Mīzān" (vol. 3 / p. 653) and with whom Ibn Hajar agreed in "Lisānul Mīzān" (vol. 5 / pp. 295-7) and said: 'This hadīth is apparently a forged one narrated by the *Turuqiyyah*'.

In his *Fatāwā* (vol. 1 / p. 97), Shaikh Ibn Bāz said: 'This *hadīth* is totally forged -as Al-Hāfith Ath-Thahabī stated in his "Al-Mīzān" and so did Al-Hāfith Ibn Hajar in "Lisānul Mīzān".

Many people print many copies of this *hadīth* and distribute it amongst other *muslims* to show them the grievous sin of abandoning *Salāt*.

Shaikh Ibn Bāz then said: 'Whoever finds a paper on which this *hadīth* was printed should burn it and should defend the prophet's (ﷺ) *Sunnah* from liars, and advice those who distribute such things no to do so.

The *Qur'ānic* texts and the authentic *Sunnah* are full of evidences regarding the greatness of doing *Salāt* and severe warning against abandoning it and such texts are indeed sufficient'.

50- 'Greeting the Bait [*Al-Ka'bah*] is by doing circumambulation round it'.

Regarding this *hadīth*, As-Sakhāwī said: 'I have never heard such a *hadīth*'. Al-Qārī reported this in his "As-Sughrā" (p. 88) and "Al-Kubrā" (p. 130) and Imām Muslim in his "At-Tamyīz" (p. 55) and in "Kashful Khafā'" by Al-'Ajlūnī (vol. 1 / p. 298).

In "Al-Kubrā" and after mentioning this *hadīth*, Al-Qārī said: 'The word "Al-Bait" refers to the *Ka'bah*, the Holy Sanctuary. The *hadīth's* meaning is true for it was reported in the "Sahīh" that 'Aishah said: 'The first thing the prophet (ﷺ) did when he arrived *Makkah* was doing *Wudū'* and then the circumambulation round the *Ka'bah ...*'.[1]

One is truly recommended to begin with the circumambulation around the *Ka'bah* when entering *Al-Masjidul Harām* -whether this circumambulation is a *Fard* one or *Nāfilah*. And one may not leave *Tahiyyatul Masjid* even if one does not want to do the circumambulation due to a *Shar'* excuse.

However; this does not entail that doing *Tahiyyatul Masjid* is not an obligation in this mosque -as some ignorants think due to some *Fuqahā's* opinions'.

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(1) See: Al-Bukhārī's "Sahīh" (vol. 3 / p. 477) (no. 1614 and 1615), the edition including "Fathul Bārī".

In his "Fathul Bārī" (vol. 2 / p. 412), Ibn Hajar said: 'It seems to me that the *Fuqahā's* view that states: 'Greeting *Al-Masjidul Harām* is by doing circumambulation round the *Ka'bah'* is addressed to those who travel to the mosque; the first thing they should do is the circumambulation. As for those residing [in *Makkah*], *Al-Masjidul Harām* should be treated like any other mosque. Those who held the [*Fuqahā's*] aforementioned view may have meant that the circumambulation will surely be followed by the two-*Rak'ah Salāt* -as is regularly done and hence the Holy Sanctuary is distinguished from any other mosque by the circumambulation. *Allāh* (ﷻ) knows best'.

51- 'It is unlawful for whoever believes in *Allāh* (ﷻ) and the Last Day [to lead people in *Salāt* and] recite *du'ā'* for his own benefit only'.

This last phrase is not affirmed to have been said by the prophet (ﷺ). Ibn Khuzaimah even described it to be forged and with whom Ibn Taymiyyah, Ibn Al-Qayyim and many others agreed.

Besides being false, this phrase is a *Munkar* [denied] one since it contradicts the many *du'ā's* which the prophet (ﷺ) used to recite in his *Salāt*; in which he (ﷺ) used to use the singular form.

See: "Zādul Ma'ād" (vol. 1 / p. 264), "Sīfrus Sa'ādah" (p. 18) and "Tamāmul Minnah" (pp. 278-80).

52- 'Do your *Salāt* behind the *Imām* be he of the righteous or of the deviant'.

Both Al-'Uqailī and Al-Dāraqutnī affirmed that no affirmed *hadīth* regarding this issue was reported [to have been said by the prophet (ﷺ)]. *Imām* Ahmad denied hearing such a *hadīth*.

Accordingly; the *hadīth* is not affirmed to be said by the prophet (ﷺ) and hence the prohibition of ascribing it to him (ﷺ). The affirmation of the falsehood of this *hadīth*; however, does not entail the impermissibility of doing *Salāt* behind deviants.

Al-Bukhārī narrated that Ibn ‘Umar did *Salāt* behind Al-Hajjāj Ibn Yūsuf Ath-Thaqafī.

Imām Muslim and other *Sunnan* compilers reported that Abū Sa‘īd Al-Khudri did *Salātul Eid* behind Marwān who delivered the *Khutabah* before doing *Salāt* and took the prophet’s (ﷺ) pulpit out of the prophet’s (ﷺ) mosque [and hence deviating from the prophet’s (ﷺ) *Sunnah*].

Ash-Sahwkānī said: ‘The *Sahābah* and those who followed them agreed practically -and their verbal agreement is not an impossibility- that doing *Salāt* behind the unjust *Imāms* is permissible since the *Salāt Imāms* during their time used to be the rulers themselves. This was during the *Umayyad’s* reign whose rulers were well-known of being Tyrants’.

See: “Naylul ‘Awtār” (vol. 3 / p. 200), “Majmū‘ Fatāwā Ibn Taymiyyah” (vol. 1 / pp. 108-9), “Al-‘Ilal Al-Mutanāhiyah” (vol. 1 / pp. 418-9) and “Jannstul Murtāb” (p. 273).

53- ‘*Salāt* is the main pole on which religion rests, whoever establishes it, has indeed established religion and whoever abandons it has indeed caused religion to destruction’.

The aforementioned *hadīth* is commonly used by the preachers when teaching people about *Salāt* and the great status it occupies in *Islām*. I have never read such a *hadīth* [in any *hadīth* compilation] in the aforementioned wordings, except a narration narrated by Al-Baihaqī in his “Shu‘ab” (vol. 1) which states: ‘*Salāt* is the main pole on which religion rests’. This narration is traced back to ‘Ikrimah Ibn Ammār from ‘Umar Ibn Al-Khattāb from the prophet (ﷺ). Having mentioned this narration, Al-Baihaqī reported his Shaik’s, Al-Hākim, statement: ‘Ikrimah has not heard [any *hadīth*] from ‘Umar. In his “Mushkilul Wasīt”, Ibnis Salāh said: ‘It [i.e. the *hadīth*] is unknown’. And in his “At-Tanqīh”, An-Nawawī said: ‘This *hadīth* is *Munkar* and *Bātil* [false]’. Commenting on An-Nawawī’s statement, Al-Hāfith Ibn Hajar said in “At-Takhīsul Habīr” (vol. 1 / p. 173): ‘It is not so. The *hadīth* was narrated by Abū Nu‘aim -Al-Bukhārī’s Shaikh- in the chapter titled “As-Salāt”

from Habīb Ibn Sulaim from Bilāl Ibn Yahyā to have said: 'Once a man came to the prophet (ﷺ) and asked him a question. The prophet (ﷺ) answered: '*Salāt* is the main pole on which religion rests'. The *hadīth's* chain of narrators is *Mursal* and all the narrators are reliable ones'!

I believe that Ibn Hajar's comment is not a good one for Habīb's reliability is unknown and hence the *hadīth's* chain of narrators is weak. However, the *hadīth* which is narrated by Ahmad in his "Musnad" (vol. 5 / no. 231 and 237), At-Tirmithī in "Al-Jāmī'" (no. 2616) and Ibn Mājah in "As-Sunnan" (no. 3973) -from Mu'āth Ibn Jabal is sufficient. It states: '... then the prophet (ﷺ) said: 'Shall I inform you of the thing from which all goodness gushes out and the main pole on which it rests and its highest rank?' Mu'āth (رضي الله عنه) answered in the affirmative. He (ﷺ) said: 'The spring from which all goodness gushes out is *Islām*, its main pole on which it rests is *Salāt* and ...'. The *hadīth* is Hasan [good]. See: "Al-Maqāsidul Hasanah" (p. 632), "An-Nāfilah Fil Ahādīth Ad-Da'īfah Wal Bātilah" (no. 171), "Al-Fawā'idul Majmū'ah" (p. 27) (no. 49).

54- 'Umm Salamah said: 'Once a man entered [the prophet's (ﷺ) chamber] and said: 'O *Allāh's* (عز وجل) Messenger! I caused my *Salāt* to loss, what should I do?!'.

He (ﷺ) said: 'Having repented [to *Allāh* (عز وجل)], you should perform eight-*Rak'ah Salāt* on the night preceding Friday reciting *Sūrah Al-Ikhlās* twenty five times in each of which. Then after finishing the *Salāt*, say "*Sallā Allāhu 'Alā Muhammad*" [may *Allāh* shower His *Salāt* on *Muhammad*] one thousand times.

Doing so will redeem your sin of abandoning *Salāt* even for two hundred years, you will be rewarded for each *Rak'ah* a reward equal to that given for the one who does acts of worship for a year, you will be granted a whole city in Paradise, you will be granted one thousand *Hūr* for each *Āyah* you recited and you will see me at night in your dream'.

The aforementioned *hadīth* was reported by Al-Jawraqānī in "Al-Abātīl" (vol. 2 / pp. 35-6) and Ibn Al-Jawzī in "Al-Mawdū'āt" (vol. 2 / pp. 135-6) and then said: 'It is fabricated, no doubt, and the fabricator is of those ignorant story tellers. I am afraid that by narrating such a *hadīth*, he intends to defame *Islām* for if one does such a *Salāt* and sees not the prophet (ﷺ) in his dream, he would surely doubt the prophet's (ﷺ) *hadīth*. Besides, how could a two-*Rak'ah Nāfilah Salāt* replace many *Fard* ones?! This is a real impossibility. In addition to that, the *hadīth's* chain of narrators is full of unknown narrators. In all, the *hadīth* is not a real one'.

As-Suyūtī in his "Al-La'āli'ul Masnū'ah" (vol. 2 / p. 64) and Ibn 'Arrāq in his "Tanzīhush Sharī'ah" (vol. 2 / p. 97) both agreed with Al-Jawraqānī. Ath-Thahabī, in his "Ahādīth Mukhtārah" (no. 77) said: 'So, in this case the *hadīth* is forged'.

This *hadīth* has a negative effect on many people, it makes them ignore doing *Salāt*. So is the *hadīth* narrated in some late *Fiqh* books.[(1)] Some *ahādīth* stated a *Fidyah* to be paid by those who had abandoned *Salāt*!! And whoever dies and had missed *Salāt* in his life, his heirs could feed one poor for every missed *Salāt*. Some *Fuqahā'* even limited the amount of food to be given to the poor to be a handful of wheat!! Accordingly, the amount of food to be given by some people is grand. For example, if one died at the age of 60 and was of those who abandoned *Salāt*, his heirs have to pay the *Fidyah* from his bequest that could replace abandoning *Salāt* for 45 years. The sum would be as follows:

The amount of food to be paid daily = 5 *Mudds* of wheat = approximately 3 kg.

45(years) x 354.31days (Lunar year) x 3kg. (*Mudds*)= 47790kg.

That is approximately 48 tons.

Indeed a great amount that may out strip the bequest. And if the bequest was large enough; the heirs may hesitate to pay it!! This led

(1) See: "Hāshiyatu Ibn 'Abdīn" (vol. 1 / p. 355) and "'I'ānatut Tālibīn" (vol. 2 / p. 244).

those who held such *Fidya* view -which *Allāh* (ﷻ) has never allowed- to play tricks in the *Shar'*! They invented for people a trick by which people could save their deceased from sin!! They avoided a sin but fell in another. Their trick is as follows: the heirs invite some poor people to a banquet. Then they gather the jewelry the deceased female relatives have. The jewelry is wrapped in a piece of a cloth and handed to one of the poors closest to the deceased's guardian's seat. The guardian says: 'Do you accept this fortune as a replacement for what the deceased missed of *Salāt* and other *Shar'* rights?' The poor then says: 'I do', taking hold of the cloth and hence the grant is executed. Few minutes later, the poor returns the cloth with its contents to the guardian of the deceased's heirs and says: 'I grant you this cloth with all its contents'. And then the same thing happens with all the poor round the banquet. Doing so, the deceased heirs believe that their deceased is free from all the rights he missed. At the end of this gathering, the poor are given some money that hardly equals tenth of that which is in the cloth, then the gathering ends believing that the deceased's soul was saved from the torture of abandoning *Salāt*!!

The aforementioned way -which is stated in some *Fiqh* compilations and which the aforementioned *hadīth* states- is practiced by some ignorants who believe in its legality due to being recorded and approved in some *Fiqh* books some of which are: "Al-Hāshiyah" (vol. 2 / p. 73) by Ibn 'Abdīn, "Hāshiyah 'Alad Durril Mukhtār" (vol. 1 / p. 308) by At-Tahāwī and "I'ānatut Tālibīn" (vol. 1 / p. 24) by Ad-Dimyātī.

Be ware, dear *muslim*, of performing such trick and praise your *Rabb* for saving you from practicing it for indeed execution is the only punishment for those who abandon *Salāt* as the *'Ulamah* stated. Does giving few grammes of wheat or giving out some money in charity redeem one's great sin and save him from Hell-Fire!! And for more sin this is done by a trick that is full of irony. *Allāh* (ﷻ) said: '**And never mock with *Allāh's* (ﷻ) *Āyāt***' and '**Verily, the hypocrites [try to] beguile *Allāh* (ﷻ) but He is the One who beguiles them**'.

In addition to all that; those women, whose jewelry is taken from them to perform such a play, none of them agrees that any amount of her jewelry be given to the poor or even substituted with another. Is this called *Hibah* [grant]?? Even the poor has no right in owing it, he receives it only to return it back without taking a little bit from it! What kind of a *hibah* is this?! This is indeed an artificial *hibah* not a real one.

And most important of all, such innovated ransom -which is not affirmed in any *Shar‘* text- induces many people to abandon *Salāt*, and moreover lessens the greatness of *Salāt* -we seek refuge with *Allāh* (ﷻ) from this- which is the main pole on which *Islām* stands.

55- ‘A person gains nothing of his *Salāt* except the part which he did with concentration’.

This *hadīth* is not traced back to the prophet (ﷺ) -as Al-‘Irāqī stated in “Takhrīj Ahādīthul Ihyā’” (vol. 1 / p. 159).

Both Muhammad Ibn Nasr in “Ta‘thim Qadris Salāt” (pp. 157-8) and Al-Hākimut Tirmithī in “As-Salātu Wa Maqāsiduhā” (p. 54) narrated the *hadīth* from ‘Uthmān Ibn Abī Dahrash to have said: ‘The prophet (ﷺ) once led his *Sahābah* in *Salāt*. [While reciting *Qur’ān*], he (ﷺ) missed an *Āyah* but none of the *Sahābah* knew that. Then he (ﷺ) said: ‘What is the matter with those on whom *Allāh’s* (ﷻ) *Qur’ān* is recited, yet they know not what has been recited nor what was missed. Indeed, their bodies joined us in the *Salāt* but their hearts were absent. Verily, *Allāh* (ﷻ) does not accept one’s *Salāt* till his heart witnesses that which his body witnesses’.

This *hadīth* is *Mu‘dal*; ‘Uthmān Ibn Abī Dahrash was of the *Tābi‘īn* followers -as stated in “Thiqātu Ibni Hibbān” (vol. 7 / p. 196). And he has also narrated from a man of Al-Hākim Ibn Abil ‘Āas -as mentioned in “At-Tārīkh Al-Kabīr” (2/3/220).

In his “Az-Zuhd” (hadīth no. 1300), Ibn Al-Mubārak narrated from Shuraikh from Jābir Al-Ju‘fī from Ammār Ibn Yāsir to have said: ‘The part of *Salāt* in which one becomes distracted does not count [i.e. in rewards]’.

The *hadīth's* chain is very weak for Shuraikh has a very bad memory, Jābir is accused of lying and Abū Ja'far's -Muhammad Ibn Alī Ibn Al-Husain- narrations from Ammār are disconnected.

Abū Nu'aim narrated in his "Al-Hilyah" (vol. 7 / p. 61) through an authentic chain of narrators traced back to Sufyān Ath-Tahwrī to have said: '**One will be rewarded for doing *Salāt* in accordance with the proportion in which he had full concentration**'.

However, the following authentic *hadīth* suffices us. It runs as follows: '**One does his *Salāt* and gets rewarded for only tenth, ninth, eighth, seventh, ... of it**'.

56- 'Two men may do the same *Salāt*, doing similar *Rukū'* and *Sujūd*, but the difference between their *Salāt* is similar to that between the earth and the sky'.

Both the great 'Allāmah Alī Al-Qārī in his "Al-Masnū' Fī Ma'rifatil Hadīthil Mawdū'" (no. 461) and Ash-Shawkānī in "Al-Fawa'idul Majmū'ah" (p. 27) (no. 48) ranked this *hadīth* to be "a forged one".

57- Both Shaikh Az-Zayn Al-'Irāqī -as reported by his son Ibn Al-'Irāqī "Tarhut Tathwīb" (vol. 3 / p. 66) -and Al-Qārī in his "Al-Masnū'" (no. 473) said that it is commonly narrated amongst people that whoever abandons *Salātul Duhā* sometimes will become blind. Accordingly; they abandon it completely. This view has no origin at all; it is indeed of *Shaitān's* insinuations for people to seduce them leave acts of goodness.

58- 'Whoever helps those who do not do *Salāt* even by a morsel [of food] is similar to the one who helps in killing all the prophets'.

In his "Ath-Thail", As-Suyūtī ranked the *hadīth* to be a forged one. See: "Al-Fawa'idul Majmū'ah" (pp. 27-8) (no. 50).

[69] Conclusion:

This is all I could gather and put in order regarding muslims' mistakes done in *Salāt* and hence moving away from the prophet's (ﷺ) *Sunnah* which no keen muslim would do away without, not to mention seekers of religious knowledge.

I place these mistakes between *muslims'* hands to remind them of the proper manner of doing *Salāt* that they hopefully perform it properly out of fear of *Allāh* (ﷻ) and their love to Him (ﷻ).

If any of what I had written was wrong then it is only of my own mistakes and of *Shaitān* and whatever is right then it is of *Allāh's* (ﷻ) bounty on me.

The last of our *du'ā's* is praise be to *Allāh* (ﷻ) the Lord of all creatures.

By: Mashhūr Hasan Āl Salmān
Saturday, 3 Rabī'ul 'Awwal, 1409H, Afternoon.
May Allāh (ﷻ) send His greatest Salāt and Salām on our beloved Muhammad, his household and his Sahābah.

Glossary

(A)

‘Abā’ah : A wide garment with no sleeves but with openings through which one’s arms could get out.

Agreed upon hadīth : The hadīth that is narrated by both Bukhārī and Muslim.

Ahlul Hadīth : The traditionalists, i.e. those who study the prophet’s (ﷺ) Sunnah, act and deliver Fatwas in accordance with that which is proved to be authentic of it.

Anbijāniyyah : A thick cloth with no decorations on.

Ālim : A scholar well-versed in a specific branch of knowledge.

Ansār : The prophet’s (ﷺ) companions from the inhabitants of Al-Madīnah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

‘Arafah / ‘Arafāt : A famous place of pilgrimage on the south east of Makkah about twenty five kilometers from it.

Arkān [sing. Rukn] : That part of any act of worship which is considered as an article in it without which the act of worship is null and void.

’Athān : The call to Salāt pronounced loudly to inform people that the time of Salāt is due. It has certain wordings narrated in Sahīh Al-Bukhārī.

’Athar : Narrations traced back to the Sahābah or the Tābi‘īn.

Athkār : Literally: Laudation. Statements and service by

which Allāh (ﷻ) is glorified such as those of Takbīr, Tahlīl, Tahmīd, Tasbīh, ... etc.

‘Azīz : Lietrally: The non-defeatable. One of Allāh’s perfect names. It means the most powerful of all His creation.

(B)

Baitul Maqdis : The famous mosque in Jerusalem which is stated by the prophet (ﷺ) to be the third sacred mosque in the Islamic world; the first and the second being Al-Masjidul Harām at Makkah and the mosque of the prophet (ﷺ) at Al-Madīnah.

Basmalah : To say: “Bismillāh Ar-Rahmān Ar-Rahīm”, i.e. with the Name of Allāh (ﷻ), the Merciful, the Beneficent.

Bdi‘ah : Any innovated practice in religion.

Bisht : A wide thin cloak worn by men over the other clothes. It has long wide sleeves and opened from the front.

Burd : A black square narrow cloth.

Burnus : A garment with its head connected to it, be it a jibbah or ‘Abā’ah.

(D)

Dir‘ : Similar to the Qamīs and worn by women.

Dishdāshah : A garment similar to the Qamīs but its sleeves are not wide. It is worn by men.

Du‘ā’ : Calling unto Allāh (ﷻ) with full humility and submission.

Du‘ā’ul Istiftāh : Statements recited in Salāt immediately after reciting Takbīrul Ihrām. It has different wordings

one of which runs as follows: "Bismika Allāhumma Wa Bihamdika, Tabāraka Ismuka Wa Ta'ālā Jadduka, Wa Lā Ilāha Ghairuka". It is one of the Sunnan of Salāt.

(E)

Eidul Adhā : The four-days' festival of Muslims starting on the tenth day of Thul Hijjah.

Eidul Fitr : The three-days' festival of Muslims starting on the first day of Shawwāl, the month that follows Ramadān immediately.

(F)

Fahshā' : Every evil deed whether practical or verbal one.

Fard Kifāyah : An enjoined duty. It is fulfilled if it is done by a group of muslims.

Farrūj : Similar to the Qamīs with the opening from the back.

Fatāwā [sing. Fatwā] : Religious rulings delivered by an 'Ālim regarding a certain issue.

Fātihah : The first chapter in the Holy Qur'ān. It is also called "As-Sab'ul Mathānī" and "Ummul Qur'ān".

Fidyah : A compensation of a missed or wrongly practiced religious ceremony, usually in the form of money, food stuff or offering (animal).

Fiqh : The science of knowing the rulings regarding the religious practical practices through their Shar' [legal] texts.

Fitnah [pl. Fitan] : A trial with which man could be afflicted; it could afflict one's fortune, life, offspring or religion.

Fitrah	: The pure belief in the Oneness of Allāh (ﷻ).
Fuqahā' [sing. Faqīh]	: Scholars well-versed in Fiqh.

(G)

Ghaib	: Things about which only Allāh (ﷻ) knows such as: the time of the Hour (Horn-Blowing Day), the angles, paradise, Hell, the Books He revealed on the prophets, the prophets He sent ... etc.
Gharīb [hadīth]	: The hadīth which is transmitted by only one narrator in any of the chain's layers.
Gusl	: Taking a bath in a ceremonial way. This is necessary for one who is Junub and other occasions.

(H)

Hadīth	: The prophet's (ﷺ) statements, deeds, and approvals.
Hajj	: Pilgrimage to Makkah. It could be done in three different ways: Hajj Tamattu', Hajj Al-Qirān, and Hajj Al-Ifrād.
Hanābilah / (Hanbalites)	: The followers of Imām Ahmad Ibn Hanbal and his Mathhab.
Harām	: i.e. forbidden to be done.
Hijāb	: That with which a woman covers herself from head to foot; it includes the Khimār and the Jilbāb.
Hukum	: A judgment of legal decision (especially of Allāh (ﷻ) or his Messenger).
Hullah	: Two-piece colored cloth including a Ridā' and Izār.

Hūr : Houri. Very fair females created by Allāh (ﷻ); they are not of Adam's offspring, with very beautiful eyes and perfect shape among other features. They are granted by Allāh (ﷻ) for the believers in Paradise.

(I)

Ihrām : A state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of 'Umrah and Hajj are performed during such state which one should express mentally an orally one's intention to assume.

Ilāh : The One rightly deserves being worshipped. Only Allāh (ﷻ) deserves this.

'Ilm : A broad knowledge in a specific branch of knowledge.

Imām : The leader of Salāt. It also refers to the Muslim Caliph, ruler, or a Fiqh scholar.

Īmān : To have faith or belief.

Inshā'a Allāh : A statement that should preferably be said when one expresses his intention to do something in the future. It means "By the will of Allāh (ﷻ)".

Iqāmah : The statements of 'Athān immediately after reciting which Salāt is performed. It has two different wordings: the first similar to the 'Athān; the other is a reduced 'Athān.

'Ishā' : Late evening Salāt. Its time starts about one and half hour after sunset, till the middle of the night.

Ishtimālus Sammā' : To wrap oneself in a garment while sitting in such a way that nothing of the garment would cover one's private parts and no way for one arms to get

out.

Islām : The last of Allāh's (ﷻ) religions, revealed on prophet Muhammad (ﷺ) for all people. The word literally means "submitting to Allāh".

Isti'āthah : The statement of seeking Allāh's (ﷻ) refuge from shaitān, the outcast and the cursed. It states: "A'ūthū Billāhi Minash Sahitānir Rajīm" [i.e. I seek refuge with Allāh (ﷻ) from the out cast Shaitān].

Istighfār : To seek Allāh's (ﷻ) forgiveness by saying: "Astaghfirullāh" [i.e. I seek Allāh's (ﷻ) forgiveness].

Izār : A sheet worn below the waist to cover the lower half of the body.

(J)

Jāhiliyyah : The days of ignorance before the advent of Islām through prophet Muhammad (ﷺ).

Al-Jamā'ah : Those who follow that which Ahlul Hadīth and Salaf follow, i.e. the prophet's (ﷺ) authentic Sunnah, it also applies to the congregation in Salāt.

Jāmi' : The mosque in which the Jumu'ah Salāt is weekely established.

Janābah : The state of a person after having sexual intercourse with one's wife or husband or after having a sexual discharge in a wet dream. A person in such a state should do Ghusl, if not possible then Tayammum.

Janāzah : Funeral procession or the dead body.

Jannah : The Paradise to which all Muslims will be

admitted in the Hereafter.

Jawād : One of Allāh’s (ﷻ) perfect names. It means the Extremely Generous.

Jilbāb : An outer cloak that wraps or conceals the whole of a woman’s body. It is worn over the usual clothes when getting outside.

Jibbah : A cloak with short sleeves worn over the Ridā’.

Jumhūr : The majority of scholars.

(K)

Ka‘bah : The square stony building in Al-Masjidul Harām at Makkah towards which all muslims turn their faces in Salāt.

Kaffārah : Penance, expiation. An act, enjoined by Allāh (ﷻ) or His prophet (ﷺ) on the adult muslim man or woman, to be done in order to plot out a sin he/she has committed.

Karbulā’ : A city in Irāq which the Shī‘ah sanctify so much because Ali (رضي الله عنه), the fourth of the rightly guided caliphs and Al-Husai -his son-, were buried there after thee were killed.

Kareem : One of Allāh’s (ﷻ) perfect names; it means: The Most Generous.

Khabīs : A delicious kind of food. It is made of dates and ghee.

Khalīl : The one who is considered more superior than a friend or beloved. The prophet (ﷺ) had only one Khalīl, i.e. Allāh (ﷻ), but he had many friends.

Khamīsah : A square black cloth decorated with two lines or marks.

Khawārij : Literally, it means dissenters. It refers to a deviated sect that dissected itself from the larger group of muslims. Considering the doer of the major sin(s) as a disbeliever, is one of its main beliefs which has no Shar‘ proof.

Khimār : A sheet of a scarf that covers a woman's head and is let down to cover her bosom.

Khutabā : Those who deliver Khutbahs (sing. Khatīb).

Khutbah : A religious speech. It is of many types; such as: Khutbatul Hājah, Khutbatul Jumu‘ah, ... etc.

Khutbatul Hājah : The statements with which the prophet (ﷺ) used to commence his speeches and used also to teach it to his Sahābah. They are reported in many hadīth compilations.

Kūfah : A town in Irāq.

Kuffār : The disbelievers of any of the six articles of the Islamic faith, i.e. Allāh (ﷻ), His Angles. His Messengers, the Books He revealed, the Last Day and the Preordainment whether good or bad.

(L)

Labbūd : A kind of delicious food.

Laghw : Any word or deed during the Friday Khutbah and leads to distract oneself or others from listening and understanding the Khutbah.

(M)

Madīnah : A big holy city in Sa‘ūdī Arabia in which the sacred Al-Masjidun Nabawī is situated.

Mahram : A male whom a woman can never marry because of close relationship (e.g. father, a brother, an uncle, ... etc.).

Makrūh : A religiously detested act which if done one does not incur a sin upon oneself but if abandoned for Allāh's (ﷻ) sake, one is rewarded.

Ma'mūm : The one following the Imām in Salāt.

Marfū' : A hadīth traced back to the prophet (ﷺ).

Marwah : A mountain at Makkah neighboring Al-Masjidul Harām to the east.

Masbūq : The one who attends the mosque and finds that he missed a part of Salāt with the Imām. In such case, the Masbūq should join the Imām in whatever position the later is and when the Imām recites Salām at the end of Salāt, the Masbūq does not do so but does the part he missed earlier.

Al-Masjidul Harām : The Holy mosque at Makkah in Sa'ūdī Arabia.

Mathhab [pl. Mathāhib] : A school of religion and Fiqh. It is the way a scholar follows through which he deduces practical religious rulings from the detailed texts of the Qur'ān, Sunnah, and Ijmā'. In the Islamic world there are four famous Mathāhib; i.e. the Shāfi'ī, Hanafī, Hanbalī, and Māliki.

Matn : The wording of a hadīth.

Mawqūf : The hadīth traced back to a Sahābī.

Mazīd : The Day of Mazīd is another name for the Day of Account. It literally means the Day of Doubles. It is called as such because Allāh (ﷻ) will call Hell: 'Are you filled with the Disbelievers?' Hell would say: 'Is there any more (of them)?' The disbelievers will get their punishment in it in doubles.

Minā : A place outside Makkah on the road to 'Arafah. It

is five miles away from Makkah and about ten miles from ‘Arafah.

Mu‘allaq : The hadīth from the chain of narrators of which there is an omitted narrator or more from its beginning.

Mu’aththin : The one who pronounces the ’Athān loudly calling people to come and perform Salāt.

Mu‘awwithatain : The two Sūrahs: Al-Falaq and An-Nās.

Mubtadi‘ah : Those who practice innovated acts of worship in religion [i.e. Bid‘ah].

Mu‘dal : The hadīth’s chain of narrators in which there is an omission of two or more consecutive narrators.

Mudd : A measure of two thirds of a kilogram, i.e. a handfull.

Mufassal : The Sūrahs starting from Qāf to the end of the Noble Qur’ān.

Muhaddith : The one who studies the prophet’s (ﷺ) ahādīth regarding their authenticity and their interpretations and hence the rulings deduced from them.

Muhājirūn : Those of the early muslims who had emigrated fro any place to Al-Madīnah in the life time of the prophet (ﷺ) before the conquest of Makkah. This term also applies to the one who emigrates for the sake of Allāh (ﷻ) and Islām.

Al-Mujeeb : One of Allāh’s (ﷻ) perfect names. It means the one who answers the du‘ā’ (i.e. supplication).

Mujtahid : The one who exerts himself and endevours to deduce religious rulings using: a. the Qur’ān texts, b. Sunnah texts, c. the Ijmā‘, d. the Arabic language, e. the principles of Fiqh and ways of

deducing rulings and f. the abrogating and the abrogated texts.

Munfarid : The one doing Salāt alone without being led by an Imām.

Munqati‘ : The hadīth’s chain of narrators which lacks one narrator or there is an unidentified narrator in it.

Munkar : The rejected hadīth.

Mursal : The hadīth’s chain of narrators from the end of which a narrator is omitted.

Musallā : A praying place away from the inhabitation (i.e. a desert, a plain, ... etc.).

Mushaf : The book which includes all the Qur’ān.

Mustalah : The principles through which the hadīth’s rank of authenticity is known regarding its Sanad (chain of narrators) and Matn (wordings) and according to which the hadīth is either accepted or rejected.

Mutawātir : The hadīth which is transmitted by a great number of reliable, well dictating narrators.

Muzdaliphah : A place between Arafa and Minā where the pilgrims, while returning from ‘Arafa, have to stop and stay for the whole night or greater part of it, between the ninth and the tenth of Dhul-Hijjah. They should perform Maghrib and ‘Ishā’ Salāt there.

(N)

Nāfilah : Optional acts of worship.

Najāsah : Whatever impurities come out of humans, i.e. urine, stool, birth blood, menses ... etc.

Niyyah : Intention. In acts of worship, Niyyah is considered as a precondition for their validity.

(Q)

Qabā’ : A male wide garment, narrow from the top with short sleeves and an opening from the front.

Qadā’ : To do an act of worship after its due time is gone due to a Shar‘ excuse.

Al-Qadīr : One of Allāh’s perfect names which means Omnipotent.

Qamīs : A male garment with wide sleeves and wide opening from its top. It is also called “Gallābiyyah”. It covers the whole body from neck to heels or half of the shins. People used to wear the Qamīs as an underwear.

Qiblah : The direction in which all Muslims turn their faces in Salāt. And that direction is towards the Ka‘abah in Makkah.

Qirām : A thin, colored, woolen curtain.

Qiyām : The standing posture in Salāt. It is an article in the obligatory Salāt without which one’s Salāt is rendered null and void unless one is unable to stand.

Qiyāmul Lail : The Salāt done after doing Ishā’ Salāt. The maximum number of which is eleven Rak‘ah and the minimum is one Rak‘ah. It’s time extends from ‘Ishā’ till dawn.

Qiyās : Analogy. The process through which a well-versed Faqīh or Mujtahid delivers a religious ruling for a certain case for which there is no clear cut proof in the Qur’ān or Sunnah depending on similar cases for which there is a clear proof.

Qudsī [hadīth] : The prophet’s (ﷺ) narration from Allāh (ﷻ).

Qunūt : It covers a wide range of meanings some of which are the following:

a. The du‘ā’ recited in the last Rak‘ah of Qiyāmul Lail before or after Rukū‘.

b. The long recitation of Qur’ān while in the standing posture in Salāt.

c. Keeping silent from any kind of speech in Salāt except reciting Athkār.

d. Performing many acts of worship for Allāh’s (ﷻ) sake.

Quraish : One of the greatest tribes in Arabia to which the prophet (ﷺ) belonged. Before and after Islām, this tribe had great powers spiritually and financially.

Qur’ān : The miraculous words of Allāh (ﷻ) revealed on His last of the prophets Muhammad (ﷺ) by the Honest Gibreel, written in the Mushaf, transmitted through a great number of reliable, honest, well-dictating narrators, reciting which is a superior act of worship. It starts with the Fātihah and ends with An-Nās Sūrahs.

(R)

Rabb : The One and the Only Lord for the universe; its Creator, Owner, Organizer, Provider, Master, Planner, Cherisher, ... etc. This word had no equivalent in the English Language.

Rāfidah : One of the major sects of the Shī‘ah. Its original members rejected the caliphate of Zaid Ibn ‘Alī because he refused to insult Abī Bakr and ‘Umar (رضي الله عنهم) when he was asked to do so.

The followers of this sect believe in the permissibility of insulting some of the Sahābah, casting doubt on their honesty and reliability such as: Abū Bakr, Aishah, ‘Umar, ‘Uthmān, Abū Hurairah (رضي الله عنهم).

Rajab : The seventh month of the Islamic calendar.

Rak‘ah : The smallest unit in Salāt. It consists of a standing, one bowing and two prostrations.

Ar-Raqīb : One of Allāh’s (ﷻ) perfect names. It means: The One who is Ever watcher.

Rasūl : Messenger with a doctrine including the rulings people should abide by to gain Allāh’s pleasure.

Rawdah : The area between the prophet’s (ﷺ) pulpit and his grave in Al-Masjidun Nabawī in Madīnah.

Raytah : A thin garment made of linen.

Ridā’ : A piece of cloth worn around the upper part of the body.

Rukhsah : Literally, it means: The concession. Idiomatically, it refers to the ruling that is affirmed in Shar‘ texts contrary to another one due to the existence of a certain need or cause.

Rukū‘ : Bowing posture in Salāt in which one says: ‘Subhana Rabbial Athīm’ or other Athkār reported in hadīth compilations.

(S)

Sa‘ah : Horn-Blowing Day.

Sadaqatul Fitr : A certain amount of food (dates, rice, lentil, wheat, ... etc.) paid to the poor at the end of Ramadān. It should be paid by (or on behalf) of every muslim (i.e. male, female, old, young, free of slave).

Sadl : Letting one’s garment to the ground. This act is forbidden on men only.

Safā : A mountain at Makkah neighboring Al-Masjidul Harām to the east.

Sahābah	: The prophet's (ﷺ) companions who saw him, believed in him and died in such a state.
Sahūr	: The late night meal taken before dawn by those who want to observe Sawm (fasting).
Salaf	: The prophet's (ﷺ) companions, their followers and all those who followed them; all following the prophet's (ﷺ) Sunnah earnestly.
Salāt [pl. Salawāt]	: The second article of Islām; the first being the two statements of testification. It is done five times a day in specified times; the male in the mosque and the female at home.
As-Salātu 'Alan Naby	: Sending Salāt on the prophet (ﷺ) by reciting certain statements, they begin with: "Allāhummā Sallī 'Alā Muhammad (ﷺ) ... etc.".
Salātul Eidain	: The Salāt done on the Eid Day. It consists of two Rak'ahs. In the first one recites seven Takbīrs while in the second one recites five Takbīrs.
As-Samī'	: One of Allāh's (ﷻ) perfect names. It means: The One who hears every thing, even one's thought.
Sanad	: [or Isnād], the chain of narrators of a hadīth.
Sarāwīl	: A male underwear. It is a very wide trousers, some men of Ash-Shām (Lebanon, Syria and Palestine) still wear.
Sawm	: The fourth of Islām's articles. It means to fast; i.e. not to eat, drink or have sexual relations ... etc. from dawn 'Athān till sunset 'Athān.
Sha'bān	: The eighth month of the Islamic Calendar.
Shāfi'yyah	: The followers of Imām Ash-Shāfi'ī and the adherents to his Mathhab.
Ash-Shām	: The area including: Syria, Lebanon, Palestine and Jordan.

Shar‘ [Sharī‘ah]	: The law which Allāh (ﷻ) prescribed for us and revealed on his last Messenger Muhammad (ﷺ). It covers beliefs, acts of worship, transactions, penalties, ... etc.
Shāth	: The narration narrated by an honest narrator but differs from a similar one narrated by a more reliable narrator.
Shī‘ah	: A deviated sect that extravagantly supported ‘Alī (رضي الله عنه), the fourth caliph. They believe that ‘Alī is the only deserving caliph followed by the eleven infallible Imāms. They also believe that the Qur’ān, Sunnī muslims read, is altered and not the original one. The Tuqyah [i.e. concealing one’s true beliefs] is one of their major principles when discussing their beliefs with others.
Sihāh	: The compilations in which authentic ahādīth are reported.
Siwāk	: A piece of a stick of a tree called “Al-Arāk”, used as a tooth brush. The prophet (ﷺ) strongly urged muslims to use it so often and said: ‘It cleans the mouth and leads to Allāh’s (ﷻ) pleasure’.
Siyām	: Synony to Sawm.
Subhāna Allāh	: To say “Glory to Allāh (ﷻ)” it is one of the two statements, the second being “Al-Hamdu Lillāh”, which if recited so often, one’s scales of good deeds would be so heavy.
Sujūd	: Prostrating oneself on the ground putting the seven stated bones; i.e. the forehead and nose, the two hands, the knees and the feet.
Sunnah	: The prophet’s (ﷺ) deeds, statements or approvals. The Fiqh scholars use the term to refer to those deeds which if done one is granted rewards but if abandoned one does not incur a sin on oneself.

Sunnah Ba‘diyyah : The Nāfilah Salāt one does after doing the obligatory one.

Sunnah Qabliyyah : The Nāfilah Salāt one does prior to the obligatory one.

Sūrah : A chapter in the Holy Qur’ān.

Sutrah : An object like a pillar, wall of stick, a spear, ... etc. the height of which should not be less than a foot and must be placed in front of a person offering Salāt.

(T)

Tābi‘ī : The follower of the prophet’s (ﷺ) companion(s).

Tahiyyatul Masjid : Two Rak‘ah Salāt that should be done immediately after one enters a mosque.

Tahmīd : To say “Al-Hamdu Lillāh”, i.e. praise and thanks be to Allāh (ﷻ).

Tahūr : Cleaning oneself from impurities such as: urine, stool, menses, ... etc.

Takbīr : To say “Allāhu Akbar”, i.e. Allāh (ﷻ) is the most great.

Takbīratūl Ihrām : To say “Allāhu Akbar” when commencing Salāt.

Ta’mīn : To say “Amen”, it means: O Allāh (ﷻ) answer our supplications.

Tarāwīh : The eleven Rak‘ah Salāt regularly performed in Ramadan. It could be done after ‘Ishā’ Salāt immediately or in any part of the night before dawn. It could be performed in many different ways all of which are reported in hadīth compilations.

Tasbīh	: To say: “Subhāna Allāh”, i.e. “Glory be to Allāh (ﷻ)”.
Tashahhud	: The recitation of the invocation: ‘At-Tahiyyatu Lillāh.. (up to) Wa ‘Ashhadu Anna Muhammadan Rasūlu Allāh ...’, while in the sitting posture in Salāt.
Taslīm	: To say: ‘As-Salāmu ‘Alikum Warahmatu Allāhi Wa Barakātuh’ at the end of Salāt. It is also used as a greeting amongst muslims.
Tawāf	: The circumambulation of the Ka‘bah.
Tawhīd	: Dedicating all kinds of worship; practical, verbal and even psychological feelings, to Allāh (ﷻ) alone with no partner whatsoever.
Thul Hulaifah	: A well-known place 240 miles away from Makkah and 3 miles away from Madīnah. It is the place form which the people of Madīnah and those who come from its direction start their Ihrām.
Tilāwah Sajdah	: The prostration one does after reciting certain verses from the Holly Qur’ān.
Tiyarah	: An act that was prevalent during Jāhiliyyah period. It means to have good or bad omen in the movement of things. It is Harām in Islām.
Tubbān	: A male underwear shaped into wide trousers but with no legs. Some times it is made of leather.
Turuqiyyah	: The heads of Sūfī sects who paid complete allegiance to their Shaikhs and followed in their footsteps.

(U)

‘Ulamah	: The well-versed scholars in the Islamic religion who give religious verdicts (Fatāwā) in

accordance with its orders.

‘Umrah : A visit to Makkah during which one does Tawāf around the Ka‘bah and Sa‘i between As-Safā and Al-Marwā.

’Usūl Fiqh : The general principles of Islamic jurisprudence by using which a scholar could deduce rulings regarding practical issues.

(W)

Wahy : The revelation. It also refers to Gibreel.

Wājib : The enjoined duty which if one abandons, one would incur a sin upon oneself.

Waswasah : The evil insinuations Shaitān cast in oneself causing him to forget while being engaged in any deed.

Witr : An odd number of Rak‘āt with which one finishes one’s Salāt at night after doing the ‘Ishā’ Salāt.

Wudū’ : Doing ablution starting with the hands, then rinsing the mouth, blowing the nose, washing the face, washing the arms, wiping the head and ears, and finally washing the feet.

(Z)

Zakāt : The third article of Islām. It is the proportion of money, crops, cattle, ... etc. a muslim pays yearly in case he owns the Nisāb for a whole year.

Zimmi : A free non-Muslim subject living under muslim protection and enjoys all citizenship rights but pays a tribute in return.